

# THE Nonconformist and Independent

NEW SERIES, No. 8, Vol. I.]

THURSDAY, FEBRUARY 19, 1880.

[Registered at the General Post Office as a Newspaper.]

[PRICE SIXPENCE.]

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THE  
**Nonconformist and Independent.**

THURSDAY, FEBRUARY 19, 1880.

**CONGREGATIONALISTS & LAY PREACHING.**

THE able and instructive letters of Mr. GOODEVE MABBS on this subject have, we hope, received from our readers the attention which they unquestionably deserve. They have contained some most suggestive facts, have been strictly practical in aim, and have displayed a soberness of judgment not always shown in the discussion of this and kindred themes. They are also timely; inasmuch as the increase of lay preaching is quite as much involved in that extension of home missionary work to which Congregationalists now stand pledged as is the raising of enlarged funds for the augmentation of ministerial incomes.

In the course of his statistical researches, Mr. MABBS has been greatly struck with the rapid growth of Methodism in comparison with that of other Nonconformist bodies. The first Methodist societies embraced only some fifty persons. That was in 1738, and now it is estimated that the various branches of the Methodist family provide for the spiritual wants of 3,138,000 persons—or for nearly one in eight of the whole population of England and Wales! The Methodist chapels and preaching rooms are about 16,000 in number, or as many as the churches of the Establishment. The ministers number about 3,600, and the lay preachers nearly thirty-five thousand! There are also connected with the several Methodist bodies 40,000 class-leaders; 658,000 members (as distinguished from attendants), and 214,000 Sunday-school teachers, in 12,000 schools, containing 1,400,000 scholars.

These are surprising figures; but another set of figures, showing the rate of progress among the Methodists, as compared with the progress made by Congregationalists and Baptists, is hardly less suggestive. When Methodism had been in existence sixty years, those two bodies provided religious means for two-and-a-half times as many people as did the Methodists. The Methodists, however, increased at the rate of 80 per cent. in the first decade of this century, and of 85 per cent. in the second decade; so that, in 1821, they provided for more than three times as many as in 1801. The Baptists and Independents, however, did not double their numbers during those twenty years. Again, in the next two decades, though the Methodist rate of increase had diminished to 68 and 69 per cent., its provision was nearly three times what it had been twenty years before. But, again, the other bodies fell far short of doubling their provision of twenty years before. From 1841 to 1851, the Methodist rate of increase fell to 40 per cent., but the gain was 630,000; while the Independent and Baptist gain was only 376,000. From 1851 to the present time, there has been a further Methodist increase of nearly a million—a rate of 43 per cent. for the twenty-eight years; whereas the Independent rate of increase during that time has been about 32½, and the Baptist about 21½ per cent. A year ago the Methodist provision was for 3,138,000 persons; the Independent for about 1,414,000; and the Baptist for about 914,000; or jointly for about 2,328,000. And summing-up the figures, Mr. MABBS says:—"At the beginning of the century, the two Congregational bodies provided for nearly two-and-a-half times as many persons as the Methodist bodies. Three quarters of a century later, the Methodist family makes a provision one-third greater than the Congregational group."

We are not surprised that this striking statement should be followed by the inquiry, "Must there not be something in the adaptation of methods of work to outward circumstances to account for this marvellous relative progress?" It is not the result of the youth of Methodism; since it is 140 years old, and its development was most rapid when it had existed for 80 years. Nor, in the opinion of Mr. MABBS, is it due to the fact that Methodism appeals to a different class of society from those among whom the other bodies are most successful. Where, then, is the secret of these numerical successes to be found? and his reply is—chiefly in the general employment of lay preachers, and in habitual concentration of resources for home missionary extension. The first of these multiplies indefinitely existing preaching power, while the second provides chapels wherever they are most needed.

The total preaching power of the Methodist Connection amounts, we are told, to about 38,600 persons; but of this great company of preachers, how many are ordained ministers? Why only some 3,600, the remaining 35,000 being laymen—or nearly ten laymen to every trained preacher. All these lay preachers have been approved for the work by the authorities of the several circuits, and they are forbidden to accept any remuneration for

their services. It may be added that the proportion of laymen to ministers varies in the several Methodist bodies—being seven to one in the oldest, and fourteen to one among the Primitives; and it is most noteworthy that "the greater the ratio of the lay preachers to the ministers, the higher is the rate of increase."

We need not describe the Methodist mode of operation in the country districts, where lay preaching power is most developed; since it must be familiar to most of our readers. It is systematic, persistent, often full of courage, and almost always characterised by zeal and aggressiveness. However slender the resources available in the way of preaching talent, accommodation, and money, the most is made of them. New openings are constantly sought for, and, where success justifies it, chapels take the place of preaching rooms; the funds of a central committee being available for the purpose. And when new efforts prove unsuccessful they are abandoned, without difficulty or waste of means, in favour of other and possibly more profitable fields.

The question of *quality*, in regard to this vast amount of religious activity, is scarcely germane to the special subject to which we wish to call attention. Nor is it a relevant objection that some of this activity is ill-judged, and even mischievous; leading to efforts which are characterised by a spirit of merely sectarian rivalry, and dividing a weak body of Nonconformists into still weaker sections. We are dealing now with the question of machinery, as regards extent and power, for the purpose of pressing home the inquiry, How far can the two Congregational bodies we have named emulate the Methodist bodies in the provision and use of that machinery?

At present, according to Mr. MABBS's estimate, out of 5,200 churches of the Congregational order, not quite 1,300 have preaching stations connected with them, or nearly one in four; the proportion among the Baptists being considerably less than one in five. More than half of these 1,300 churches have but a single station; 294 have two, and there are but 38 with from five to eleven stations. These figures, however, do not correctly represent the extent to which lay preaching is relied upon by Congregationalists; for it is supposed that half the stations are served by unsettled ministers, students, evangelists, and lay preachers of other communions, and that only 1,000 are sustained by Congregational laymen. There may be, says Mr. MABBS, some 5,000 or 6,000 occasional lay preachers among them, but "if so, not more than one in five or six can be engaged each week."

These facts amply justify the conclusion that, whereas lay preaching is a vital part of the Methodist system, it is accidental rather than essential to Congregationalism. It is employed only under favourable circumstances, or where religious energy takes that particular direction, or where the fitness of individuals suggests such a form of Christian activity; but the absence of preaching stations and of lay preachers is not regarded as a radical defect, or as involving any discredit to the defaulting church. There are, we are glad to know, some churches which, by means of out-stations and earnest-minded laymen, shed light in the villages all around them, often otherwise dark indeed. But these are, we fear, exceptional cases; and, speaking broadly, it may be said that lay preaching is, among Congregationalists, a latent force, the greatness of which they have not, even in imagination, estimated, and the use of which is not yet felt to be a duty, to be discharged with a sense of responsibility growing with a deeper consciousness of the spiritual necessities of our times.

This lack of service in an important department of church work is not attributable to lack of ability or of fitness, on the part of the laity among Congregationalists; for in respect to education, and to social position, they occupy higher ground than most of the Methodist bodies. Certainly it is not due to any principle of sacerdotalism recognised by Congregationalists; nor can we suppose that ministerial jealousy, or narrowness, operates as an obstructive influence, except in a comparatively small number of cases. It is the traditions and habits of the bodies in question which are mainly at fault. There has been a want of flexibility and of enterprise in their religious activities strangely at variance with their professed principles. There has been an absence of the aggressive spirit which, it is taken for granted, ought to characterise Methodism. There has been a too ready acceptance, practical if not avowed, of the shallow idea that the mission of Methodism is to the lower stratum of society, while the mission of Congregationalism is to the middle classes—as though the latter were incapable of adaptation to the wants of varying sections of society.

We do not, of course, forget one important reason why the work of lay preaching, prosecuted in the way we have described, is never likely to be

carried on with the same vigour and completeness among Congregationalists as among Methodists. The latter are an organised body, and the former are not. They have also adopted the territorial principle, and in that respect are, in a sense, rivals of the Establishment. But these differences, important as they are, though they impose limits on the extent to which lay preaching can be employed, leave a large margin for new evangelistic work on the part of Congregationalists. Nor do we see how it is possible to develop the new Church Aid and Home Mission scheme without new and systematic efforts in this direction. The grouping of weak churches, under competent and sufficiently-remunerated pastors, has never been intended to mean the abandonment of useful preaching-places; and, even if the required fund equalled the expectations of the founders of the new organisation, there cannot be a great extension of missionary effort without multiplying lay preachers, and calling out, on a large scale, the energies of the laymen of our churches. It is well that it should be so; for it is part of the blessedness of Christian work that it blesses the workers as well as those whom they strive to benefit. That would be no true Church-aid scheme which only extended what is called the regular ministry, and did nothing to kindle the enthusiasm, and call forth the energies, of all the members of the Christian Church.

**MR. BRIGHT AND HIS CHURCH CRITICS.**

IT is an immense advantage that whenever Mr. BRIGHT appears on the public platform to advocate the claims of religious freedom and equality, all the world is obliged to listen, and that through him Nonconformists and their principles not only get a fair hearing, but become, for the moment, a foremost subject of general discussion. The position of the right honourable gentleman, in this respect, absolutely unique. We may think that Mr. DALE is hardly less entitled to a respectful hearing on the question at issue, with which he is, at least, as familiar as his senior representative in Parliament; but as a matter of fact, under existing ecclesiastical circumstances, the outside world has but a languid ear for the sturdy ministerial champion of our principles, but is all attention when Mr. BRIGHT ascends the platform. The great Liberal orator can no more be ignored than Mr. GLADSTONE, and is heard with as much delight as he was thirty years ago, and with a feeling of veneration which a generation and a half of public service has deepened. What greatly adds to the lustre of Mr. BRIGHT's position is this—that now, when he is in the zenith of his national reputation, as then, when he was beginning to make his mark in the world, he is the same staunch adherent of the Puritan faith, though it has never been popular; the same eloquent expounder of those principles of religious equality which now, as then, are in conflict with existing authority in Church and State, and with the fashionable shibboleths of society. The debt of obligation under which Nonconformists have been laid to their eloquent advocate in and out of Parliament is altogether immeasurable, and, apart from other causes, will help to interpret the affectionate warmth of his reception at Union Chapel last week.

Mr. BRIGHT's weighty and outspoken address has created quite a flutter among the newspaper adherents of the Establishment. The *Times*, for instance, while quite ready to admit that Nonconformists have in times past done the State good service, wants to know what they now have to complain of. Their grievances have been redressed, unless it be the right to bury their relatives as they please. Why not "rest and be thankful"? Seven years ago, indeed, the leading journal recommended the Establishment to put its house in order, for some GLADSTONE would ere long arise and decree its abolition. Now, so changed is the upper current of political feeling, that the *Times* refuses to allow that the connection of Church and State can hurt any one. Its life has revived, and it is fulfilling its legitimate functions. This, as we shall presently show, Mr. BRIGHT denies. The State Church no grievance, indeed! Quite apart from questions of principle and sentiment, the Establishment—that is its clergy—is one of the mainstays of Toryism; it keeps together in one Church by a golden link those who avow that they have antagonistic religious sympathies; and its supremacy is so paramount, that those who dissent from it, suffer serious disabilities in respect to education, the public service, and professional life. Thus, Nonconformists have small chance of advancement at the Universities—at least, most of the great prizes are beyond their reach—and at the bar their ecclesiastical views are *pro tanto* an obstacle to success. But we must not pursue this theme.

The *Saturday Review*, of course, indulges in far-fetched jokes at the expense of Mr. BRIGHT. Having ejected his feeble sneer and vented his



coarse ribaldry, the writer with more purpose, but with as little effect, challenges the accuracy of Mr. BRIGHT's historical conclusions. He shows, by laboured quotations, as has often been shown before, that some of the early Puritans were intolerant and persecuting. This enables him to ignore the patent, but unwelcome fact, admitted even by HUME, that "the martyrs and sufferers of two centuries ago" laid the basis of that religious freedom for all, which their descendants down to the present day have steadfastly upheld. Unable to deny that the Church of England was a persecuting Church, he conveniently shifts all the blame to the "Erastian" State—an egregious fiction, as Mr. DALE in the course of his lecture abundantly proved. Then the scribe of the *Saturday Review*, who so freely lampoons Dissenters, is so thin-skinned that he cannot conceal his soreness at Mr. BRIGHT's story of the one-sided Warwickshire clergyman. Upon this it is remarked:—

Mr. Bright, as a Quaker, naturally looks upon orders, and sacraments, and apostolical succession as all moonshine, and nobody challenges his right to his own opinion on the subject. But why should not the Warwickshire clergyman have an equal right to his opinion, which happens also to accord with the teaching of his Church and the belief of the great majority of the Christian world? Or why should it be thought a conclusive proof of his narrow and bigoted hatred of Dissent that, after preaching to his parishioners in the morning, he does not feel called upon to go and hear the not perhaps very savoury truths which his dear Dissenting brother of Little Bethel may be desirous of impressing upon him in the evening?

Is it necessary to point out that the right in the two cases is not correlative? The clergyman is a servant of the State, paid to teach religion, and, in a sense, accountable to Mr. BRIGHT, as a theoretical member of the national Church, and an actual member of the Parliament which has jurisdiction over it. Mr. BRIGHT is perfectly free to express his opinions. We do not complain that a clergyman should hold such views, but we protest against the nation being obliged to sanction and propagate them. Mr. BRIGHT need not, says the writer, "be brought into too close contact with the disturbing spectacle of lawn sleeves." But, unhappily, lawn sleeves are a national institution; and, as long as their wearers are in Parliament as *ex officio* legislators, so long will Mr. BRIGHT and Nonconformists be justified in sitting in dealing with them as with other servants of the State.

In a wholly different spirit the *Spectator*, a Broad Church organ and advocate of comprehension, criticises Mr. BRIGHT's speech. Our Liberal contemporary, while substantially admitting his historical inferences, laments that he is a combative antagonist outside the Church, instead of a combative layman within it, and that so many opportunities have been thrown away of bringing in Dissenters, and their "larger democratic feeling," which would have supplied the missing link of "a constitutional Opposition." The theory, if amiable, is fanciful; and it is an anachronism. Admitting that "no Church has, properly speaking, a right to exist which is not in its heart popular—that is, more concerned for the moral and spiritual welfare of the great multitude, than for any conceivable class purpose, or the ideas of any one conceivable social stratum," the *Spectator* takes comfort in the thought that if the Establishment had such leaders inside it as Mr. BRIGHT, "the case for Disestablishment and Disendowment would be small indeed, and it is growing smaller, we hope, every day." "But," adds the writer, "if it is growing smaller every day, it is because the number of laymen in the Church who feel as Mr. BRIGHT, had he been a Churchman, would have felt, is rapidly increasing"—and so on. Our fair-speaking contemporary seems to us somewhat hasty in his conclusions. It is true that laymen are more active in Church work, but would they not be still more active if the Church were free? But what we think ought most to concern the *Spectator* is this—that the clergy have of late years in the main undergone a great transformation; that they claim greater prescriptive powers; that in an increasing degree they assume to be a sacred caste; and that the laity are more than ever mere accidents in this sacerdotal system. Of course, if the great mass of laymen have been led by the clergy in the same direction the State Church may for some years be safe. If, however, the great majority of the population are still Protestant in feeling, then such a Church, because it is not "popular," has no "right to exist," and will not long exist. Any number of BRIGHTS in the Church would create commotions and schisms which would only hasten the final catastrophe.

To none, however, does Mr. BRIGHT's stirring address speak more powerfully than to Nonconformists themselves. He himself is a fine example of dignified self-assertion; or, rather, of a man and a statesman who, while able to command "the applause of listening senates," holds fast to his religious and ecclesiastical convictions, however un-

popular in high life and "society." He is "not ashamed" of being a Dissenter, though he may, in a sense, be said to live in a serene Church atmosphere. He can fearlessly say now, as he was in the habit of saying a generation ago, that Dissenters have been "the great advancing and reforming force in English political life"; the "great pioneers and champions of civil and religious liberty." And with still greater incisiveness, in a passage we cannot forbear from reproducing, he adds:—

Nonconformists are those who in past time have declined and now decline to accept a system of religion which has been built up, not on the foundation laid down by the prophets and the apostles of old, but rather on a foundation laid for political purposes—mainly, by monarchs and statesmen. For monarchs and statesmen as they appear to us in history nothing can be better than Conformity. It makes government—and government with much evil in it—exceedingly easy, and the wheels of government in many things to run with great smoothness. It is a system under which religion may be represented by a Church and by bishops, or by any other great ecclesiastical authorities, and so represented that all the religious life and profession of the country under their direction may be consenting and silent, while the greatest crimes and the greatest guilt ride triumphant in the State.

We suppose that nine-tenths of Nonconformists admire Mr. BRIGHT, and would subscribe to the accuracy of this description. Indeed, their ecclesiastical status is a tacit protest against the system thus vividly portrayed. Do they live and act up to that protest? How few attempt to resist the social influences that invite all Englishmen to bow the knee to the Establishment? How many are there, especially when they rise in the world, who honestly accept that attitude, and bear that testimony, or care to teach their children the principles that underlie their faith? It would be agreeable in some respects to be able honestly to shut one's eyes to the many signs of emasculated Nonconformity amongst us—of the grievous absence of that dignified religious consistency and independence of which Mr. BRIGHT is a living illustration. But if Dissenters are to continue to be "the great advancing and reforming force in English political [and, we may add, religious] life," it is essential that they should believe in themselves and in their principles, and not ignore them in all their relations with the outside world. It is, at all events, certain that in a state of society where Nonconformity is limp and half ashamed of itself; where its nominal adherents, amid State Church influences, cringe and apologise after the fashion of SIDNEY SMITH's dumbfounded curate in the Episcopal presence; and where it has only a lukewarm interest in its own institutions, and is above supporting its own literature—not that we have any reason to complain in this respect:—under such circumstances Nonconformity can exert but a feeble and limited influence upon the national mind. We devoutly trust that Mr. BRIGHT's unique example and teaching may come home to us all. His speech goes to the root of things. If his view of the injurious and all-pervading influence of the State Church be correct—and every one knows that during his public career the Church has become more sacerdotal in spirit, more divided in sentiment, and more exclusively Conservative in its leanings—the grievances of Dissenters, whatever may remain, are quite subordinate to the incurably bad working of a system which places the Episcopal Church in a false position, makes it either hug the fetters that enslave it or yearn for an independence that is too costly, and which not only places Nonconformists in an inferior position, but deadens their spiritual energies, and by throwing all Government influence into the scale on behalf of the monopoly of a favoured sect, does a palpable wrong to the nation at large. This was clearly shown by Mr. BRIGHT in his searching speech at Union Chapel—a speech, which considering the position of the orator, we venture to regard as one of the most manly and courageous ever delivered by a responsible statesman.

The Government Bill making provision for next year's Census has not yet been brought in, owing, probably, to a sad domestic bereavement which has overtaken Mr. SCLATER-BODD. As we suggested last week, it is possible there may be no present intention of providing for a census of "religious profession." How long that wise resolution may hold no one can say. Mr. BERESFORD HOPE and Mr. F. S. POWELL—the last named of whom is understood to be bent on obtaining a declaration in favour of the scheme from the Statistical Society—know what they are about, and are very zealous and importunate Churchmen, and by some one's influence the Parliamentary Committee of the National Club has been induced to make "an earnest representation" on the subject to the HOME SECRETARY and the PRESIDENT of the LOCAL GOVERNMENT BOARD. If the Cabinet should decide not to include this proposal in their Bill, it will still be in the power of any one of their supporters, such as Mr. HOPE, to move the insertion of such a clause in committee, and the Government might not be unwilling to yield to such pressure. It is highly important, therefore, to be prepared for such a contingency. Elsewhere, a correspondent suggests that returns of religious accommodation should be urged upon the Government, whatever

might be the prospect of success. We dare say if the one scheme is propounded the other will also be brought forward.

The High Church supporters of the Society for the Propagation of the Gospel seem bent upon precipitating a collision with those who recognise the validity of the State regulations. Dr. COLENSO is the legally appointed Bishop of Natal, and continues to hold office in spite of certain invalid resolutions in the nature of deposition and excommunication which have been adopted by some of his brother clergymen. The Bishop of WORCESTER, recognising the plain facts of the case, has declared that he feels "obliged to regard Dr. COLENSO as lawfully entitled to officiate in the diocese assigned to him," and with the Bishop of EXETER and the Archbishop of CANTERBURY, has united in sending out to him a Dean and Archdeacon in the person of the Rev. THOMAS COLLEY. For this disregard of a pompously promulgated, but utterly impotent edict, the two Bishops are to be visited with condign punishment to-morrow. The time has come for their re-election as vice-presidents of the Propagation Society; but Mr. HUGH RYVES BAKER has given notice of an amendment declining to accede to such re-election. The *Guardian* strongly deprecates the proposed course of action. "The oldest Missionary Society of the Church cannot afford," says the editor, "to be the *corpus vile* for these hazardous experiments."

The Roman Catholic priests, not satisfied with the recent acts of violence perpetrated against Protestants in Connemara, are resolutely disbursing the funds gained from Protestant sources according to those peculiar notions of justice and humanity of which in past ages we have had such deplorable illustrations. The proceeds of "the Duchess of MARLBOROUGH's Fund" are entrusted for distribution to local committees, over which the Roman Catholic priest dominates to such an extent as to be permitted, unchecked, to reply to Protestant applicants: "Not a dust of meal will I give you, because your wife and family are going to that place below," pointing to the Protestant place of worship; "only for that I would give you lots," or "No, indeed, there is none for you; you are sending your children to the devil to get a headline from him, you will soon be a rotten jumper like your father before you; get away out of that." Canon FLEMING, Rector of Ballinakill, having been refused a place on the local committee, Father MCANDREW's reply to an inquiry from the Mansion House, that his connection with the Irish Church Missions was sufficient evidence of his "thorough unfitness to be tolerated to hold any communication with a poor Catholic people." In correspondence with Col. BIGG, Lord RANDOLPH CHURCHILL, son of the Duchess of MARLBOROUGH, justified such exclusion on the ground that the object of the Irish Church Missions is "to pervert Catholic peasants by all sorts of bribes and unworthy dodges." In a few exceptional cases special grants have been made from the fund for distribution by Protestants, but united action seems to have been prevented by Ultramontane intolerance. Such a course of procedure as this does not promise well for the working of the proposed Act to remove the disqualification which prevents Roman Catholic priests, in common with the ministers of other denominations in Ireland, holding office as Poor-law Guardians.

The persistency with which Ritualistic innovations are being introduced into the churches of the Establishment furnishes occasion for an abundant crop of litigation. On Monday, Dr. TRISTRAM refused an application for a faculty for setting up in Folkestone Church a stained glass window, the principal figure on which is a priest, attired in a chasuble and other illegal vestments. The decision is to be brought by appeal before the Court of Arches. The articles in the new suit, "*MARTIN v. MACKONCHIE*," have been filed in the Arches registry, and application will shortly be made to Lord PENZANCE for taking a further step in the procedure. Reasons have been found for a further postponement of the decision, which was expected on Monday, in the Clewer case.

Some light has been thrown upon the questions which have been occupying the minds of the Pope and of the Propaganda, and upon which it was intimated last week that LEO XIII. had sent to the Roman Catholic bishops in England instructions containing his "final concessions for the admission of Ritualists into the Catholic Church." According to the Rome correspondent of the *Daily Chronicle*, the idea of an Uniat Church is abandoned, and the effort seems to be concentrated on obtaining for married men some dispensation which would admit of their ministering in Romish mass-houses, after accepting Papal ordination *sub tacita conditione*. "This privilege to extend to the celebration of Mass, the service of Benediction, preaching, and catechism; but not to the strictly parochial functions of giving Extreme Unction, marrying couples, and, above all things, to the delicate duty of hearing confessions, it being quite certain that the English and Irish laity would never go to confession to a married priest." Facilities were also sought for bringing the various sisterhoods under the jurisdiction of the Vatican. Amidst all these secret intrigues and "tacit conditions" we are curious to know whether such dispensations are to extend to ministrations in Protestant churches and appropriation of Protestant funds to the dissemination of doctrines and practices explicitly condemned in the Thirty-nine Articles.

A Bill has been introduced in the House of Commons, the purpose of which is to repeal those sections of the Roman Catholic Emancipation Act, which refused recognition to the Jesuits and other religious orders of the Church of Rome, and placed limitation on the bequests of real and personal property for the promo-



tion of practices which the law now regards as "superstitious" and contrary to public policy, in consequence of the encouragement thus given to the exercise of undue clerical influence, the evils of which had been demonstrated in past times, a large proportion of the land of the country having been thus transferred to anti-national organisations. Is the opening of these "happy hunting grounds" to Jesuits, discountenanced in well-nigh every other country in Europe, a portion of the price to be paid down by the Tory Government for the aid afforded to them by the solid Catholic vote at bye elections like that of Southwark, or is the concordat to secure similar favours for the followers of Lord BEACONSFIELD during the coming General Election?

The *Southern Cross*, drawing attention to the attitude taken up by Roman Catholics to the educational system of Victoria, deduces the inference that, apart from the action of the Jesuits, who are striving to make all "the vassals of an Italian priest," there is no hostility entertained to the common schools. The "educated and well-to-do Roman Catholics" are sending their children to those institutions in increasing numbers; one provincial town is noted in which, it is said, "every Roman Catholic who earns £2 a-week or over, sends his children to the State schools." A still more noteworthy fact is indicated with reference to the instructors. The total number of teachers is 3,000; and, as the Roman Catholics constitute one-fourth of the population, the fair proportion of teachers belonging to that denomination, supposing all the children were attending State schools, would be 750; as about half of the children are withheld through priestly influences, the proportion would be 375. The actual number of Roman Catholic teachers is 1,200, receiving salaries to the amount of about £120,000 per annum. The *Southern Cross* comments upon the inconsistency of denouncing curses against parents who send their children as scholars to institutions in which Romanists are permitted by their priests to exercise the office of teachers. "Our conclusion," says the writer, "is, that until these teachers are withdrawn from the State schools, or until the Roman Church puts forth its power in a vigorous attempt to withdraw them, we shall hold that the opposition of the priests is not honest, but utterly unreal."

The much-controverted action of the Rev. G. BROWN, the Wesleyan missionary in New Britain, has been investigated by Sir ARTHUR GORDON. The High Commissioner, after attentively perusing the reports furnished by H.M.S. *Beagle*, *Sandfly*, and German warship *Ariadne*, as well as the report of Captain PURVES, of H.M.S. *Danae*, and a mass of depositions recently taken at New Britain, announced his conclusion that there was no case justifying a criminal charge. Mr. BROWN has returned to mission work on the Duke of York Island.

The article in the *Saturday Review* on Mr. BRIGHT's recent speech referred to above, opens with a characteristic reference, which is no doubt intended to pass as an excellent joke. The right hon. gentleman's religious steadfastness suggests to the supercilious writer that the great Nonconformist "would evidently be willing to appropriate the popular version of a well-known hymn, with the substitution of Quaker for Baptist." Perhaps we ought to apologise for quoting such rubbish:—

"I bless the goodness and the grace,  
That o'er my birth hath smiled,  
That I was born of Baptist breed,  
And not a Churchman's child."

We hardly know whether the palm should be awarded to the inventiveness or the good taste of this silly parody, the author of which evidently mistakes scurrility for wit; and regards his "popular Dissenting version" as brilliant persiflage. Probably few of the readers of the *Review* know, or care to know, that the verse of Dr. WATTS (the new "version" being one of which any literary cad might be ashamed) runs as follows:—

"I thank the goodness and the grace,  
That on my birth hath smiled,  
And made me in these Christian days  
A happy English child."

We advert to this writer's vulgar effusion in order that the animus that guides the pen of some of the defenders of a sacerdotal Church may be clearly seen.

**DISTURBANCE IN A CHURCH.**—At the Nottingham Town Hall on Friday, Mr. Charles Bradshaw, solicitor and parish churchwarden at St. John the Baptist's Church, was charged before the sitting magistrates, at the instance of the vicar, the Rev. Charles Yeld, with riotous, violent, and indecent conduct in the church during Divine service last Sunday night. For some time past there have been differences between the vicar and Mr. Bradshaw, the latter objecting to certain alleged Ritualistic practices on the part of Mr. Yeld. According to the statement of Mr. Williams, who prosecuted, the bishop of the diocese had decided that a vicar had control of the collections made in church other than the offertory at Holy Communion. Acting on this alleged right, Mr. Yeld intimated to the churchwardens by letter that he should not in future require their assistance in making the collection at the morning and evening services. Last Sunday evening Mr. Yeld gave out in church the names of eight persons who were to go round with the plates. While the collection was being made Mr. Bradshaw left his seat and followed one of the collectors, a Mr. Bell, down the aisle, and as the plate was passed to members of the congregation endeavoured to seize it. It was stated that the defendant pushed his way into several pews in his attempts to get possession of the plate, and that one of the occupants, a woman named Bramman, was hurt by his violence. In the scuffle the contents of the plate were scattered on the floor. The affair caused considerable disturbance in the church. Mr. Hiram Cosedge, of London, who defended, contended that Mr. Bradshaw was acting within his legal rights as churchwarden in trying to obtain possession of the plate, and that he used no undue violence. The magistrates adjourned the case.

## Correspondence.

### UNCONSECRATED CEMETERIES & CHAPELS.

To the Editor of the *Nonconformist and Independent*.

SIR,—I have lately been asked to supply information respecting the action of Burial Boards which have not thought it necessary to follow the example of other Boards, but we have adopted a course more in harmony with the altered feeling of the time. In particular, it is wished to know (1) what cemeteries are wholly unconsecrated; (2) whether in such cases any difficulty is experienced in obtaining the services of the established clergy when they are desired; and (3) in how many cases has one (unconsecrated) chapel been erected for the use of all parties.

If any of your readers are aware of cases coming under these heads, but are not fully acquainted with the facts, they will perhaps enable me to communicate with those who have the requisite knowledge. May I also prefer the further request, that, wherever action is being taken, or is contemplated, under the Act passed last Session, the circumstances of the case may be reported to this office?

In the earlier days of the Burial Acts my correspondence with those who had to assist in putting the Acts in operation was unusually heavy; but the Acts have, on the whole, worked so smoothly that but little outside help has of late been needed. Now, however, the passing of the "Public Health (Interments) Act, 1879," has introduced so much confusion in the laws of burial, and raised so many perplexing legal questions, that the whole subject has to be studied afresh, and I need scarcely add that full and accurate information is one of the first necessities of those who are looked to for guidance in the matter.

Your obedient servant,

J. CARVELL WILLIAMS.

2, Serjeant's-inn, Fleet-street, Feb. 14.

### CENSUS OF RELIGIOUS ACCOMMODATION.

To the Editor of the *Nonconformist and Independent*.

SIR,—In reference to your editorial note on my letter of last week, allow me to urge that, however much the "Episcopal Bench" or the Church Defence party may object to a census of religious accommodation, it is by no means certain that they could defeat a proposal for taking such a census, if it were brought forward.

But even if they could defeat it, the fact of such a proposal being supported by Nonconformists and opposed by Churchmen would put an end once for all to the statement which is constantly being made by the latter party that Dissenters object to a religious census.

At present a great deal of time is wasted at Liberation and Church Defence meetings by the discussion of the allegation that the returns in 1851 were not taken fairly, and that in 1860 Dissenters prevented a religious census being taken; and local newspapers are frequently flooded with controversy on the subject. Such was our experience in this locality a few months ago.

As to the effect produced by the publication of correct statistics of the relative numbers of Churchmen and Dissenters, although we may feel that the right or wrong of the State Church system is not settled by "counting heads," there are some fair and reasonable persons at present found in the ranks of our opponents whose opinions may be greatly influenced by such statistics. A liberal and influential prebendary in this neighbourhood lately admitted that he could not defend the maintenance of the Established Church if he were satisfied that Churchmen were numerically inferior to Dissenters.

Yours truly,

J. RUSSELL LEONARD.

Weston-super-Mare, Feb. 16, 1880.

[To the collection of such facts as were obtained in 1851 there could be reasonable objection. But they were actually refused when the question was discussed in 1860, and the Church party would not listen to their renewal in 1870, though the Liberal Government of the day was willing to provide for them. To obtain "correct statistics" of the relative number of Churchmen and Dissenters would, under existing circumstances, be quite impossible. It is to be remembered that such returns would have to be supplied only by the heads of families, the heads of institutions, and the heads of establishments of all kinds, and the captains of all ships in port or afloat. Let our correspondent imagine what the country squires and clergy would probably do in such a case, stimulated by the Church institution, and what would be done in the case of large schools and hospitals, to say nothing of workhouses and gaols; and let him contemplate what is to be done in the case of that very large proportion of the population that is composed of children and infants. On a given day the manager of a monster hotel, say the Midland, will have to provide a return of all the persons, ages, occupations, &c., who then slept there on the preceding night. There might be 200 guests. Is the manager to go round and ask each of them, not only the ordinary questions, but what is his "religious profession"? Would he dare to do so? If not, what would he do? Multiply this by some thousands, and remember that the households of the nobility and gentry and other wealthy persons often number thirty or forty each, and it needs no foresight to predict that either the immense majority of the population would as a matter of convenience or carelessness be put down by the house occupier "Church of England," or that so

large a number would flatly refuse to answer the question, that the information would be entirely valueless. The more the matter is investigated the more it resolves itself into a gigantic farce.—Ed. N. and I.]

### LEICESTER INFIRMARY.

To the Editor of the *Nonconformist and Independent*.

SIR,—Unless the constitutional relations of the Infirmary and the Nursing Institute have been recently modified, the remarks of your "Shrewd Observer" are substantially true. With reference to the individual nurses, the lady superintendent is "superior to the honorary medical staff and Weekly Board;" neither of these parties has any direct control over the individual nurses. They are responsible solely to the lady superintendent; what attention they pay directly to the medical staff and the Weekly Board is a matter of courtesy and wisdom. At the meeting of governors, at which the present system of nursing was sanctioned, I urged the undesirableness of having two co-ordinate authorities in the same institution, and proposed an amendment requesting the Weekly Board to make arrangements for the training by the Infirmary of its own nurses, who should be directly responsible to the officers of the Infirmary. My argument was not controverted, I think it was not even challenged; instead, my amendment was deprecated as a vote of censure on the Weekly Board.

My impression, on next visiting the Infirmary, was that the nurses fully understood their position. I met in a ward one of the honorary physicians, himself an advocate of the change, who called my attention to a matter of nursing of which he disapproved. He had complained of it before, he said, but fruitlessly; and he asked me, as official visitor, to speak to the nurse about it. The nurse, who, by the way, repudiated the title "nurse"—("sister, if you please," she said)—tolerantly listened to me; but she neither offered any explanation, nor altered the thing complained of.

Of course, the Weekly Board, "if the necessity arose, could remove the entire body of nurses." They could not remove, they could only "require the removal of," any one "offending nurse." All or none—in one hospital, we heard, that the nursing sisters had challenged the officials in that form; discipline is sure to suffer if it can only be enforced by the hospital authorities at the risk of complete disorganisation of the nursing arrangements.

That few complaints reach the ear of the Weekly Board is not evidence that no dissatisfaction exists among the patients. For a poor man, barely convalescent, to appear before a board of magistrates, clergymen, and large employers of labour is a serious trial. Let your correspondent of last week appeal to the town missionaries and others who visit the poor in their homes, if he wishes to know their real feeling. Three years ago I could have set him on the track of more than one inquiry which might have changed his view of matters.

As I write from memory, I may have made some technical blunders; I am confident of the general truth of my statements. To show my willingness to be held responsible for them, I append my name.

ALEX. MACKENNAL.

Bowdon, February 14, 1880.

### REFORM OF THE MARRIAGE LAWS.

To the Editor of the *Nonconformist and Independent*.

SIR,—As you honoured my former communication on this subject with a leading article in your issue of January 29th, I venture to trespass a little further on your space upon the same subject.

I ought perhaps to have said in my former letter that (as probably you are aware) Mr. Blennerhassett's Bill is based upon the recommendations of the Royal commission on the laws of marriage whose report was presented in 1868. The commissioners say in their report:—

The presence of a civil Registrar is in England now required, on pain of nullity, at all marriages except those of the established Church and of Quakers and Jews; but it is not required either at regular marriages in Scotland, or at any marriages whatever (except those solemnised in the Registrar's office) in Ireland. When the duty of Registrar *quoad hoc* is performed by the officiating ministers or other official witnesses of any religious denomination (as is the case in all marriages by the United Church of England and Ireland and by Jews and Quakers, and in all marriages by Presbyterian and other Protestant Nonconformist ministers in Ireland) the further security of the attendance of the civil Registrar does not seem to be important, still less to be a condition upon which it can be necessary to make the validity of a marriage depend. We are confirmed in this view by the fact that the legislature, after some years experience of a law requiring the presence of a civil Registrar at all marriages by Non-Presbyterian Protestant Nonconformists in Ireland, deliberately repealed it, and that no evil is shown to have resulted from that change.

The recommendations of the Commissioners' on the subject of registration contain this statement:—

That the present arrangements for the registration of marriages in each part of the United Kingdom seem to us to require only this alteration, that the minister or officer who is the celebrant or official witness of marriage, should in all cases be charged with the duty of recording each marriage at the time of solemnisation.

And in their closing remarks they say:—

It is true that by some witnesses (among whom we may mention the late Bishop of Rochester, the Dean of Chichester, Mr. Porter, Dr. Stark, and the Registrar-General for England), views less favourable to the employment of a clerical agency, for the fulfilment of what may be described as the civil conditions of marriage, have been expressed. But we are strongly impressed with the conviction that it is in the last degree important to interfere no further with the general sentiments and habits of the people, nor even (in any matter of substance) with the existing provisions of the law than is absolutely necessary for the purpose



of constructing a safe and consistent marriage code for the whole people of the United Kingdom; and, under the influence of this paramount consideration, we have deemed it right to forego some minor advantages which might doubtless have been obtained by a nearer approach to the Continental system.

I must apologise for the length of these extracts; but I give them in order to show that Mr. Blennerhassett can point to actual experience in Ireland, and amongst the Society of Friends and the Jews in England, in support of the change proposed by his Bill, and that, although objections similar to those of yourself and Mr. Carvell Williams on the subject of extending the employment of clerical agency to the civil conditions of marriage were then urged, the Commissioners nevertheless reported in favour of such a change as is now contemplated. I have not been able to ascertain that any objection has been raised to the authority and functions exercised by Nonconformist ministers in Ireland, nor, to my knowledge, has any complaint come from the Society of Friends in England, than whom it would be difficult to find any more thoroughgoing advocates of religious equality.

The idea of putting the Church of England upon the same footing as Dissenters, and introducing the Registrar into their marriage services, and so producing the uniformity which we all seem to desire, is, perhaps, in theory good, but I think it is absolutely impracticable. If the Church were disestablished to-morrow, any proposal to enforce the presence of the Registrar at marriages in Episcopal churches would be met by an outcry and resistance that would be found overwhelming, and that no Government would care to face.

There are also the practical difficulties so forcibly put by Mr. Miller in his letter in your last week's issue.

I fail to see that the proposals of Mr. Blennerhassett in any degree—or, at any rate, in any substantial degree—are a departure from the principles of religious equality and severance from the State, which, as Nonconformists, we are all alike in favour of.

I cannot help thinking with Mr. Flower that to oppose the change on the ground that it is such a departure is really to incur a danger of riding our principles to death, although I say so with the utmost deference to the opinion expressed by yourself and Mr. Carvell Williams.

I am afraid that in the cases of country churches, mentioned in Mr. Miller's letter, the proposed Bill could not be made to apply, owing to the absence of a regular minister. It does, however, propose to empower a minister of one church to celebrate a marriage in another church—a case that frequently occurs.

I am, Sir, your obedient servant,

J. W. PYE-SMITH.

Sheffield, February 10, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—Being both a Nonconformist minister and a Registrar of births and deaths, I have naturally felt the deepest interest in your correspondence on the above subject, and, therefore, venture to add a thought or two to those already expressed. We must not lose sight of the main question which, as I understand it, is, Should Episcopalians ministers continue to be their own Registrars while Dissenting ministers submit to and wait for the Civil Registrar's presence? or should Civil Registrars be appointed to perform the whole work in connection with all denominations? In other words, Are Dissenting ministers to be established, or Episcopalians ministers disestablished. Mr. Carvell Williams seems to advocate disestablishment all round—so do I; but in either case difficulties present themselves. The marriage fees, of course, stop the way in disestablishing, and the greatest difficulty, as yet pointed out, of appointing only Civil Registrars, is the immense number that would be required, their cost, availability, &c.

Now, Sir, in regard to the first—disestablishment—I would not needlessly lessen any one's income, but in this I feel fully justified. Equality alone would justify me, but, considering the Registrar-General's recently and strongly expressed words regarding the grossly inaccurate and altogether imperfect registers of ecclesiastics, I feel that, on public grounds as well, we should resolutely go in for a thorough reform, and that by putting the whole work into the hands of Civil Registrars, I think it would be a grievous mistake to put registers into the hands of all Dissenting ministers, for, as the Registrar-General most reasonably argues, if Church of England clergymen (most of whom have been well educated) are the worst of Registrars, we could hardly expect that all Nonconformist ministers would do any better; and if the former are far less amenable to discipline than the Civil Registrars, we have little reason to hope that the introduction of the latter would improve matters. Then think of the number of registers that would be required, and the great and useless expense, when many of them would not contain six marriages per year. Think also of the security, or rather insecurity, of the registers during the ever-changing pastorates; and if the indices now contain numberless *alias* names in consequence of the wretched writing, what disgracefully puzzling records they would become in the hands of the many good men who are not "apt" to write. But, Sir, I will say no more, believing the levelling-up principle to be utterly out of court.

But now, if we level down—disestablish ecclesiastics—and appoint Civil Registrars qualified and empowered to do the work all round, it is feared they could not possibly do it without an immense increase in number, so as to be in many places at one and the same hour. Sir, I think little or no increase would be required. Why should not all be required to do a very similar thing in getting married as most now do in registering a birth, and then going to church or chapel to churching or christening? Dozens of both these can be attended to by two of us in a few hours. In the case of all marriages at Dissenting chapels, persons applying to be married are referred to the Civil Registrar

to "give notice." Where is the difficulty of adding—When your notice has been given twenty-one days, go again and sign the contract? Persons mostly do go a second time to remind of place or time, &c. If they then take two witnesses the contract is done in a few minutes, and they can proceed at once, or at leisure, with the certificate to any church or chapel they might choose.

Simple as this is, I can easily conceive of some sticklers for an old custom, or some lover of fees, holding up his hands in horror; yet this very thing is being done daily by many, and, I firmly believe, will be both the law and the custom before we are very much older. The sooner the better, both for equality and effective work in registration and solemnising of marriages alike. At least, so thinks

Yours, &c.,

FAIR PLAY AND GOOD WORK.

To the Editor of the Nonconformist and Independent.

SIR,—I have read with great interest the letters which have appeared in your columns on the subject of the Marriage Laws and the changes which it is proposed to make in them. The discussion seems to be drifting from the points started in your able leader and in the letter of Mr. Carvell Williams. If I rightly understand you and Mr. Williams, you assume that there is a large body of Nonconformist ministers who are unwilling to undertake the duty of registering the marriages which they perform. You further assume that there is something in the work which the State requires to be done in connection with a marriage incompatible with the spiritual character and functions of a Nonconformist minister. As to the truth of the first assumption, I am unable to judge, but the second seems to me to be far from the truth.

Why should not a minister do secular work and be paid for doing it? The State very properly requires that every marriage be registered in due form. No one even hints that there is anything morally wrong or tyrannical in what the State requires. Why, then, cannot the Nonconformist ministers do this work, and take the fee which the State fixes for doing it? Would it prevent the efficient discharge of their spiritual work? No one has said so. Would it commit them to any conceivable theory, whether theological, ecclesiastical, or political? No more than it would commit them to a theory of the Deluge. Is it any degradation to the minister to do secular work and to be paid for doing it? Paul did not think so when he made tents. Would it contravene any recognised principle of Evangelical Nonconformity for the minister to certify to the State, in the form required by it, that he had celebrated a marriage? I know of no such principle, and I am an Independent, and the son of an Independent. If there is such a principle, which I have never seen, either my brains or my teachers have been sadly at fault. I can see nothing, either in the position he holds or in our ecclesiastical principles, which should lead a minister to refuse to certify to the State that he has performed a marriage. I can see many and weighty reasons why he should do it, but these I will pass over just now.

Few things have seemed to me more repugnant, not only to charity, but to simple justice, than the proposal to force the Registrar upon the ministers of the Episcopal Church. Such a proposal seems to me to be a violation of the golden rule, both in letter and in spirit. We should not like such a thing to be done to us. The proposal savours strongly of "the dog in the manger policy." If we cannot agree among ourselves whether we like the "foreign element" in our marriages or not; if we cannot agree whether ministers ought to register the marriages they perform or not, at any rate let us not seek to force upon others that which they would deem a degradation and an insult. How can men give us credit for generous motives? how can they help believing that we are actuated by selfish motives, in our political and ecclesiastical action, when we seek to force upon them something which neither utility, justice, nor any principle we hold, compels us to enforce, or them to accept?

Beverley.

ROBERT SHEPHERD.

[We hope next week to be able to publish Mr. Blennerhassett's Bill *in extenso*, and to make some further remarks on the subject.—Ed. N. and I.]

CHURCH-AID & HOME MISSIONARY SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—Will you have the kindness to allow me space for one word more on this subject. On forming this society it was intended to establish a national fund to aid the weaker churches, and to extend very greatly our missionary enterprise in this country. In addition to the work we were already doing in our own counties, we undertook new duties with regard to other counties, and it was understood that our responsibilities were to be increased in a very decided manner. To carry out the new objects more money is required, and it seems to me it is needed to such an extent that it cannot be raised unless our churches support the central fund of the society, and take it into their hearts as a new and distinct object worthy of their generous contributions. But are we getting to or looking for any fresh sources of income? What would be thought of a cotton spinner, who had a mill containing 50,000 spindles, saying to his sons, We will build another mill that will hold 60,000 spindles, but we will make the old boilers and engines turn all the machinery; we will add this new patent to the boilers, and that little patent to the engines, and we will make the machinery spin round as fast, why, as fast as we can? It had, perhaps, be better left unsaid what we should think of him. New motive-power should be supplied to the Church-Aid Society. It will not be materially increased through the County Union collections; people have got into the habit of giving some certain sum at collections, and it is difficult to

induce them to drop more into the box. As it is out of the question to have a separate general collection for the central fund, I cannot see a better plan than the one I suggested in my first letter—i.e., to open subscription lists in our churches. The new fund might not be very large to commence with, but as trade improved, and as the new society became more appreciated, which would soon be the case, the lists would rapidly grow.

May I approach my most potent, grave, and reverend signiors with becoming humility and deference? Cannot our ministers arrange that these subscription lists shall be opened in their several churches? The ministers of dependent churches would feel less dependent, and those in wealthier churches would be helping to remove anxieties from the minds of their poorer ministerial brethren, and enable them to go about their work with lighter hearts and greater power. It would not be difficult to begin. There would be a little talking to be done, either publicly or privately; perhaps privately would be better until a good start has been made, to give information and to get up some ardour. A number of ladies, suitably endowed, could be induced to canvass the congregation, and no one could resist their gentle call. It should not be given to the deacons to collect the money; they would mix it up in their minds only with other funds they have to raise, and would become despondent. Of course, the money would be remitted to the central fund by the treasurer of the church.

I am now emboldened to suggest that the council of the Congregational Union should consider whether something cannot be done at the annual May Meeting to give a national character to the central fund. I do so in fear and trembling, lest some giant should rush out upon me from the council chamber, and take me in hand for my temerity. Perhaps it may be considered that I am unpractical. It may be thought that all is being done, or will be done, through the counties that can be done. I am certainly not of that opinion. The County Unions are firmly established and doing a great work, the ultimate distribution of all funds should be made through their hands, in accordance with the rules of the Church-Aid Society; but I am sure that the full and earnest feeling of Congregationalism cannot be evoked until united action is taken to give a national character to the central fund of the Church-Aid Society. Consideration should be given to its development as an additional object pre-eminently worthy of our most generous support.

Yours truly,

WILLIAM BOTTOMLEY.

Ashton-under-Lyne, Feb. 17, 1880.

A LESSON FROM SOUTHWARK.

To the Editor of the Nonconformist and Independent.

SIR,—I have before me an evening paper, from which I learn that, as the result of yesterday's polling, Mr. Edward Clarke has been returned for a Radical metropolitan constituency by a majority of 853 over his Liberal opponent, and by a clear majority of 54 over both the Liberal and "Labour" candidates combined. Only a week has passed since it was announced that an able and promising young nobleman, albeit aided by a large contingent of Home Rulers, had been defeated by a majority of 2,221 in an enormous borough which proverbially "loves a lord;" and scarcely two months have elapsed since the news reached us that the constituency which, in 1868, returned George Hadfield at the head of the poll, by a sweeping majority, had elected Mr. Waddy by a miserable handful of some 500 votes. Facts, Sir, speak for themselves; but there may also be a lesson which it behoves us to draw from them. Will you kindly allow me to lay before your readers the lesson I am sadly forced to learn from the facts I have stated above?

For some time past we have been told by almost every Liberal speaker, from Mr. Gladstone downwards, that the country is tired of the present Administration, and seeks only the opportunity of a dissolution to rid itself of it; but will any one among your numerous readers kindly indicate to me what are the signs of this disposition, and where I am to look for them?

A year ago I stated in your columns my opinion that the Government with which we have to deal is one strong, not merely in the House of Commons, but also in the affections of the people; and I must confess myself utterly unable to see any adequate reason now for altering that opinion.

This Government, which I regard as the very worst that has disgraced the country—certainly for fifty years—has made its bid for popular sympathy by appealing to the lowest passions of the people, and I am bound to say that, in my humble judgment, that appeal has been eminently successful. Lord Beaconsfield and his colleagues—than whom I suppose the world itself does not contain a more astute body of men—know perfectly well that the great bulk of the aristocracy will be always on their side, which gives them primarily an immense advantage; but they know also that there is a very large residuum, who are neither Liberal nor Conservative, simply because they know nothing about politics, good, bad, or indifferent—who must be conciliated and won over. Now, there is a distinguishing characteristic—and a very bad characteristic it is, and one that every truly noble statesman will do his utmost to keep in check—which marks every Briton of the masses more or less—I mean his intense love of fighting, of "having a row" with some one. It is a passion common to the drawing lounge of Pall Mall, and the yelling costermonger of Whitechapel, and this passion the present Government have aroused and fanned into a fury by continually directing attention to those foreign complications in which it is their supreme delight to keep England eternally embroiled. This worse than unworthy instinct once stirred, the experience of history teaches us that it takes long to



subside. For two years it has been burning fiercely, and still the cry we hear on all sides is "Blood, blood, more blood for the glory of England!" and it comes to us from Hereford, from Worcester, from Southampton, from Norfolk, from Canterbury, from Liverpool, from Southwark; and, Sir, it wants but the opportunity to come to us with all the horrible din of Pandemonium from the length and breadth of the land. Thank God, we have indeed 7,000 who have not bowed the knee to Baal; we have yet a party, considerable both in numbers and influence, which mourns and vexes its righteous soul at the horrible infatuation with which our countrymen are possessed. But can we dare to blink the fact? Was it ever known that a Government, though hated by the people, retained in this land of liberty and freedom, after six years of incessant political warfare and innumerable contested elections, a majority as great as that with which it took office?

The notion is preposterous. When the party of reaction was fast prevailing against our greatest modern statesman, the fact was indubitably shown in the results of successive bye-elections; but now, to say nothing of numerous other instances, a democratic borough supplies the answer to repeated challenges by sending to Parliament, by an enormous majority, a gentleman pledged to support to the utmost the very Government of which we are so often told the country is sick and tired. I am very loth to trespass too far upon your valuable space, but heartily as I agree with the views so ably set forth in your columns from time to time, I am constrained to differ from those optimistic Liberals, who are never weary of foretelling the speedy downfall of the existing Government, and I venture to ask you kindly to allow me once more to set forth a few of my reasons for doing so.

Ere many months we shall doubtless know who is right. Sir W. Harcourt has staked his political reputation on the "prophecy" that the first day of the new Parliament will be the last day of the present Government. I have no public reputation, political or otherwise, to stake; but I venture to predict that the result of an appeal to the country will be to reinstate Lord Beaconsfield and his coadjutors with a substantial majority; in other words, I believe the majority of my fellow-countrymen are prepared to support a policy which is as bad and as iniquitous as it is possible for any policy to be.

Yours obediently,  
13, Sheffield-terrace, Kensington, W.,  
Feb. 14, 1880. C. H. T.

#### JOHN WESLEY AND CONSECRATED PLACES.

To the Editor of the Nonconformist and Independent.

SIR,—I have lately been reading John Wesley's journal, and have been very much struck with the fact that in several places he states in justification of his preaching in various places of worship, such as Independent chapels, Presbyterian churches, &c., not connected with the Church of England, that "the law of England knows no such thing as consecrated places." I confess this was a revelation to me, as I had always believed to the contrary. Seeing, however, the other day Mr. Sullivan's "opinion" on the Burslem Cemetery Chapel case in your valuable paper, in which he expresses himself in almost identical words with the venerable founder of Methodism, I suppose I must conclude it was all a delusion.

Yours faithfully,  
Leek, Feb. 9, 1880. W.

#### NEW HYMN-BOOK FOR SUNDAY-SCHOOLS.

To the Editor of the Nonconformist and Independent.

SIR,—The committee of the Congregational Union of England and Wales last year requested me to prepare and edit a new hymn-book for Sunday-schools, and for children generally. Will you allow me, through your columns, to say that it will be a great assistance to me in this work, as well as a great personal favour, if any of your readers, and especially any of my brethren in the ministry, who may know of children's hymn-books, would be good enough to send me their titles and publishers, as it is quite possible, otherwise, they may escape my notice? I should be glad, also, to receive any copies of hymns suitable for children which may not be found in the usual children's hymn-books, or if it be found impracticable to send complete copies of such hymns, to have their first lines, and the names of their authors, transmitted to me.

I am, Sir, yours faithfully,  
GEORGE S. BARRETT.  
Thorpe Hamlet, Norwich, Feb. 17, 1880.

#### YORKSHIRE AND THE CHURCH-AID SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—At the district meetings of the Yorkshire Union, now being held over the county, instructions are received from the Executive to reduce all grants made to beneficiary churches by twenty per cent. This is done because the income of the society has suffered so much during the late depression in trade; but principally because Yorkshire is too proud to go a-begging at the door of the Church-Aid Society. Now, as this society was called into existence to assist cases like ours, it seems a pity and a shame that our pride should prevent us seeking this temporary relief—for temporary we are persuaded it would be, as trade is so rapidly improving in our midst.

Ministers in other parts of the country look upon Yorkshire as a very heaven for Congregational pastors; but if this reduction be confirmed, they will be surprised to learn that many of their brethren will be receiving less than £100 a-year in the very stronghold of Congregationalism. Trusting you will give publicity to this protest,

I am, yours obediently,  
A POOR MINISTER.

#### IRISH RELIEF.

To the Editor of the Nonconformist and Independent.

SIR,—May I ask you to insert the enclosed letter, with this introductory line—the cheque has only reached me this morning, though the latter was dated 10th inst. I had not thought of making any appeal to our English churches for the relief of Irish distress until this kind communication reached me; and I now simply add that the sufferings of the people in the Western Highlands of Donegal is great, and could hardly be exaggerated. To mitigate this distress which is on our own borders a trustworthy committee has been formed in this city with the mayor, a Nonconformist, at its head, whilst a worthy Nonconformist has headed the subscription list with a donation of £100.

I have only to say, further, that any contributions from churches or individuals sent to me for the relief of the suffering, unless otherwise directed, shall be administered through this committee. I shall have great pleasure in receiving, acknowledging, and handing over to the treasurer of the Londonderry committee all such moneys.

In haste, dear Sir, yours very truly,  
ROBERT SEWELL,  
Chairman of the Congregational Union of Ireland,  
The Congregational Manse, Queen-street, Londonderry,  
Feb. 17, 1880.

[The letter to which Mr. Sewell refers is from the Rev. J. L. French, of Winslow, enclosing a cheque for £2 10s. 3d., the proceeds of a collection in relief of Irish distress.—Ed. N. and I.]

#### THE EVANGELISATION OF OUR TOWNS.

To the Editor of the Nonconformist and Independent.

SIR,—From time to time you have been good enough to insert letters of mine upon the above subject in your columns. In reading lately a lecture upon "Modern Town Churches," by Mr. G. G. Scott, eldest son of the late Sir G. Gilbert Scott, the celebrated architect, I was very much struck with the following passage—"Our towns are the centre of all our political and industrial activity. It is in them that the remarkable increase in our population is entirely concentrated. Our agricultural population, as a matter of fact, is decreasing. If our towns are Christian, England will be Christian. If these are neglected, the energy expended upon country places will be, as regards the nation, of very little avail."

This statement of Mr. Scott is strongly supported by the late carefully-compiled religious census of Derbyshire and Kent, where it is abundantly proved that in the agricultural districts the provision of church accommodation is amply sufficient, whilst in the towns, according to the moderate estimate of Mr. Horace Mann, the number of sittings is far below what is required.

When we remember that England either governs or occupies nearly one-third of the habitable portion of the globe, we may well consider what a mighty influence, either for good or evil, we must yield. If our people are sober, industrious, honest, peaceful, truthful, and God-fearing, what an example we should be to other nations!

If, then, as Mr. Scott says, our towns are Christian, England will be Christian, is it not important that we should, by new churches, preaching stations, and Sunday-schools, endeavour to bring the masses of the people in our populous districts to a knowledge of the truth?

Are not those real patriots who do all in their power to teach Englishmen to live truer, nobler, grander lives, and lead them to see, by precept and example,

"That men may rise on stepping-stones  
Of their dead selves to higher things?"

I am, Sir, yours truly,  
J. A. CLAPHAM.  
The Knowle, Chislehurst, Feb. 14, 1880.

#### Literature.

##### THE BEACONSFIELD ADMINISTRATION.\*

MR. CLAYDEN, in this work, has endeavoured to supply a want which, especially in view of the approaching general election, has been distinctly felt by Parliamentary candidates as well as by political students generally. We mean the want of a narrative of the principal events in the history of the present Government so complete in itself as practically to render it unnecessary for the reader to refer to other and scattered sources of information. We think that it would not be difficult to discover many omissions in Mr. Clayden's narrative; and, indeed, if there were not omissions in it, no single volume could possibly contain all that would have to be told; but, having tested Mr. Clayden's work, we think we may venture to affirm that no fact of real importance has escaped his notice. With great modesty he intimates that he has mainly written his review of Lord Beaconsfield's administration for purposes connected with the coming general election; but the reader will find that he has collected materials which, in the concise yet comprehensive form in which they are presented to the public, cannot fail to be useful to the future historian. A great American once said that "he would be as harsh as truth, and as uncompromising as justice." Mr. Clayden, however, has succeeded in discussing the most burning questions of contemporary political history with a judicial calmness in which it is possible to detect only the slightest tinge of personal bitterness, while it is only fair to admit that he shows no lack of moral earnestness or of deep-seated conviction.

Mr. Clayden commences with a vigorous sketch of the position of affairs in the spring of 1874, and

\* England Under Lord Beaconsfield. The Political History of Six Years, from the End of 1873 to the Beginning of 1880. By P. W. Clayden. London: C. Kegan Paul and Co.

of the influence which the Stroud and the Newcastle-on-Tyne elections had in inducing Mr. Gladstone to dissolve Parliament. Mr. Clayden is at a loss to tell why Stroud, which "is neither town nor country, neither manufacturing nor agricultural, but a muddled mixture of all," should have been deemed important enough to exercise, at a critical moment, so decisive an influence on the fortunes of the Empire; but the true explanation is that the Liberal defeat at Stroud, and the diminished Liberal majority at Newcastle, were regarded by Mr. Gladstone as sure indications of the existence of a general feeling of dissatisfaction with the Government in the English constituencies. We suspect that there will always be wide differences of opinion as to whether Mr. Gladstone was really called upon to dissolve Parliament in consequence of those growing manifestations of discontent to which we have referred. At the same time, we imagine that most Liberals will now agree with Mr. Clayden in his criticism of that Budget address by which the Liberal Premier sought to regain the favour of the country. Mr. Clayden, with transparent clearness of view, says:—

He should not have asked for leave to carry out his great financial scheme; but should have presented it to Parliament, and embodied it in law, and then asked for public approval. He should not have invited public confidence, as his address did, in order that he might do some great work, which was indefinitely revealed; but should have carried out his reforms, and then asked for the renewal of the mandate by which he had been able to accomplish them.

While Mr. Clayden writes with just severity concerning the alliance which was entered into at the general election between the clergy and the publicans, he does not spare his own friends when they appear to him to deserve rebuke. He gives numerous detailed illustrations of the fatuity of Liberals in throwing away seats by divisions which represented no principle, but were the outcome of mere personal jealousies and hatreds. As Mr. Clayden has written his book primarily for Liberal electors, we think that they could not do better than take to heart what he has said on this subject, remembering that, with the experience of six years ago before them, their responsibility will be greatly increased if, by miserable party divisions, they should unfortunately contribute to defeat the Liberal cause at the next general election.

Mr. Clayden does full justice to the domestic legislation of Lord Beaconsfield's Administration, but at best it is only a pitiful story of feeble energy and abortive effort. The Public Worship Regulation Act, the Scottish Patronage Act, the bungling and half-hearted attempt of the Government to settle the Burials question, even Mr. Cross's much-belauded measure, which was to transform the squalid dwellings of the poor into model habitations—only excite wonder that a Government, which for six years has had so large a majority at its back, should have done so little in the way of practical legislation, and have done that little so badly. The truth is that Mr. Disraeli was panting for an opportunity to distinguish himself in a more ambitious field of labour than that of domestic politics. He was only too anxious to revive the intermeddling foreign policy which had culminated in the Crimean War, but which since that period had gradually lost its influence on the public mind. He desired to play over again the part of Canning and Palmerston, although not in the interests of human freedom, or for objects worthy of a great nation. At the Lord Mayor's dinner, in 1875, Mr. Disraeli called attention to the insurrection in Bosnia and Herzegovina, and ignoring the well-known and purely local causes of that outbreak, he made the absurd statement that the financial catastrophe of Turkey had "revived an expiring struggle, and created hopes and fears in quarters in which they did not before exist." Even at this early period Mr. Clayden notices a wide divergence of view between Mr. Disraeli and Lord Derby. The latter, speaking at Liverpool, said:—"We want nothing, and we fear nothing. We have no frontiers to rectify. We cannot be invaded, and we have no aggressive designs. Our one great interest is in the maintenance of peace." Mr. Clayden contrasts this with Mr. Disraeli's sinister declaration that while the interests of the three Emperors in the affairs of South-Eastern Europe were more direct than those of Great Britain, "they were not more considerable." Mr. Clayden writes tenderly of Lord Derby. Without altogether adopting the theory of Mr. Wemyss Reid, he regards the weakness of Lord Derby's policy as the result of differences in the Cabinet which, impelling the one party in the direction of war and the other in that of peace, forced the Foreign Secretary to be content with endeavouring to maintain intact the *status quo*. Mr. Clayden is more successful in his endeavour to show that, although at the time the country was ignorant of the fact, Lord Derby cordially supported Lord Salisbury's action at the Constantinople Conference; and, indeed, whatever may have been the demerits of



the former's policy, he, at any rate, never exhibited the malignant and Pecksniffian conduct of his chief who, although he had no word of rebuke for the perpetrators of the horrors of Batak, yet could describe the Servian war of liberation as "an outrageous and wicked war." No wonder that Mr. Fawcett declared at the St. James's Hall Conference that there was one man in the Cabinet who ought never to be forgiven, and that man was the Prime Minister. Mr. Clayden says, that "Jingoism is a feeling rather than a principle; it is patriotism with a twist;" but as much as this cannot be said for many of the Premier's cynical, heartless utterances on the Eastern question, none of which, we may add, were more cynical, or more heartless, than those contained in the last speech he delivered in the House of Commons.

One of the most instructive chapters in Mr. Clayden's book is devoted to the Session of 1879, which he rightly characterises as "a year of legislative failures." It would weary the reader to recite the catalogue of the Bills which, after having been advanced one or more stages, some in the Lords, and others in the Commons, were allowed to die of neglect or mismanagement. Mr. Clayden says:—

The blame is put on the Irish obstructives, but the list of abandoned Bills shows at a glance that it rightly belongs to ministers who have been getting in each other's way. The time wasted on one-half of these measures would have been more than sufficient for the completion of the other half. Not only was there no method in the introduction of Bills, but there was no scheme for their management after they were introduced. Every minister seems to have acted in complete independence of all the rest. Bills were flung before Parliament without any thought of how they could be got through. There has been no order, no discipline, and no head. The ministers, so far as domestic legislation is concerned, have been a mere mob.

Mr. Clayden then likens the House of Commons to "a household in which the parents are busy with the affairs of their neighbours, the children are all at cross purposes with each other, and the servants rule." If, in busying ourselves with the affairs of our neighbours we had conferred substantial benefits upon them, we might, perhaps, have found some adequate compensation for the neglect of our own interests, and have philosophically regarded as a necessary evil the sacrifice of much useful legislation; but this is far from being the picture which Mr. Clayden presents to our view:—

"England under Lord Beaconsfield," he says, "has been led back from prosperous to unprosperous days, from peace and plenty to privation and war; from assured self-government to personal rule. The effort to shake herself free may be a supreme one, but it will certainly result in restoring the country to honest and economical finance, to domestic legislation ruled by desire for the people's welfare, and to a foreign policy based on truth, humanity, and justice."

Mr. Clayden, in the course of his admirable retrospect, has given a clear view of the various ecclesiastical and educational questions which have engaged the attention of the present Parliament. We would especially recommend to our readers his sketches of the Public Worship Bill, the Endowed Schools Bill, and the Government Burials Bill. It is not always that a work of this kind exhibits so warm and, at the same time, so just a sympathy with Nonconformists and their point of view; but as Mr. Clayden has been long and honourably known in the ranks of Nonconformity, we are not surprised that he should have given outspoken expression to his sympathy with the various phases of ecclesiastical, as well as of political, Liberalism.

#### PRESSENSÉ'S PORTRAITS.\*

DR. PRESSENSÉ is so real a power in the French political and religious world, and has contributed so much to our knowledge of Church history, that we are naturally glad to know his judgments upon the men who have helped to form or expressed the views of their age on these and kindred subjects. Otherwise this republication of articles contributed to various French journals and reviews would be scarcely justified. Little, in some cases nothing, is added to our knowledge of the men who here sit for their portraits; but we have the painter's idea of the men and of their work—and this is worth having. Thiers, Dupanloup, Arnaud de l'Ariège, Adolphe Monod, Vinet, and Verny, were all known personally to Dr. Pressensé. He writes, therefore, with freshness and vivacity. We who know them only through their writings find ourselves in their society; and though we learn nothing that has not been made public of their history, yet we see them as they appeared personally to him. Before we pass on to notice the writer's opinions on ecclesiastical and theological subjects of common interest to him and us, we must express a difference of judgment in the estimate of two men—M. Thiers and Herr Strauss. That of the former is much too high; of the latter, as contrasted with Voltaire, much too low. As a historian Thiers has been shown to be inaccurate, prejudiced, and partial; as

a politician he was governed by false principles, vainglorious and wanting in foresight. It is admitted by Dr. Pressensé that he upheld the temporal power of the Papacy, not from religious conviction, but from political expediency. But, we must add, Thiers was opposed to Italian unity and that of the German States from feelings of jealousy. The old idea that had wrought such evil to Europe survived in his mind, not as a dynastic principle, but as a national prejudice. That jealousy of neighbouring nations M. Thiers shared with many of his countrymen; he expressed it eloquently, and he helped to bring about the things he dreaded—the loss of the temporal power of the Papacy, the union of Italy, of Germany, and the loss of the lead of Europe to France. No man can be great as a politician who fails so conspicuously. We are still more surprised at the view which Dr. Pressensé holds of Strauss in contrast with Voltaire. That Strauss was lacking in the imagination and religious feelings which are necessary to make a man a great religious reformer, we do not doubt. But Voltaire lacked these in a greater degree. "Our readers," says Dr. Pressensé, "will understand, after this, how it is we prefer Voltaire to Strauss." This is the conclusion of a paragraph setting forth the characteristics of the German Empire. But we contend it is not with Voltaire as the friend of Calas and the enemy of force that we have to compare Strauss, but with Voltaire as a Biblical critic. And here, much as we may dislike the conclusions of the German, we cannot but think that, as a scholar, a moralist, and as yearning after the Eternal life, which, nevertheless, he could not find as a rest, he was superior. Two of the most eminent English critics have exposed the shallowness of Voltaire on the side of his religious opinions; as one of them has said, "he had no ear for the finer vibrations of the spiritual voice." His life lay apart from the sanctities of the Christian faith, and this alone unfitted him for the work of purifying the Christian Church. We may, without disrespect, quote Dr. Pressensé on our side when he says that the philosophy of the eighteenth century "had more regard for liberty than for conscience;" and again, "a religious enthusiast like Milton will always be a firmer champion of freedom of conscience than a great scoffer or sceptic."

On the solution of that gravest of political problems to which Continental politicians are more especially committed, Dr. Pressensé is among the wisest of teachers. The relation of the Church to the State is with us scarcely yet a foremost question,—nor is it so complicated as it is in France and Germany. There the development of the claims of the Papacy affected not religious opinions only, but scientific opinions also, and the subjects and methods of elementary teaching. Civil liberty was in danger if the Ultramontane party in religion should also be at the head of political affairs. Dr. Pressensé has described the subtle and indirect growth of this power till its culmination in the Vatican Council. He shows the danger to which civil liberty is exposed, and he describes the measures which have been taken in Germany to resist its encroachments. In an essay devoted to this subject he inquires what are the true relations of the State and the Church. As he says, at the present time, the antithesis between the two threatens to become a firebrand scattering strife on every hand. "The surest way to escape this danger is to lay down clearly the Liberal principles which ought to govern the whole debate, and to show, by contemporary history, what it has cost to deviate from them." This is obviously a sound method of proceeding, and the conclusion to which it brings our author is one that is in advance of even some of our own Liberal politicians. Dr. Pressensé permits neither the union of Church and State nor the suppression of the proper functions of the former by the power of the latter. Continentals accept even more widely than Englishmen the doctrine that the State needs religious influences for the formation of good citizens, and as the Church supplies these she ought to be in direct alliance with the State. "History," says Dr. Pressensé, "does not supply us with this philosopher's stone. Its uniform testimony is that in this union, which has neither reason nor moral affinity on its side, the power has always been on the side of the State, unless it was the Church itself which held the sword, as in the times when a triumphant democracy made the civil power a sort of prince consort." It is mentioned as one of the weak points in the political theory of Thiers that he admired, from a social point of view, and as a means of maintaining public peace and morality, a concordatory union between Church and State. On the other hand, a very interesting sketch is given of Arnaud de l'Ariège, a really liberal Catholic, with the special purpose of setting forth his views on this subject. Arnaud de l'Ariège was opposed to the temporal sovereignty of the Pope; he was one of the defeated party in the Vatican Council; and he was an earnest advocate

for the fundamental principle of our own *Liberation Society*. He held that the most essential principle of the French Revolution was "the entire and absolute separateness of the civil power and religion. Pagan society was based upon the opposite principle. It recognised no right of the individual conscience between the control of the State. Primitive Christianity vindicated this liberty of conscience, and the Church, when it again placed religion under State control, returned to the principle of Paganism."

This principle is a limitation of the civil power, while it is an extinction of the intellectual and spiritual powers of the Church. It lies at the basis of Pressensé's objection to the Falk laws, the struggle of Bismarck with Ultramontanism, and the *Cultur-kampf* generally. He sees the danger of Ultramontanism, and he would guard the nation against it as its most insidious foe; but the weapons of his warfare are not carnal, but spiritual. His attitude towards the Bismarckian policy is that of the leaders of English Nonconformity towards the anti-Papal Bill of Lord John Russell thirty years ago; and we believe it is a position of secure defence.

By far the larger—and, for ourselves, we may add, the more interesting—portion of this volume is occupied with sketches of Adolphe Monod, Alexandre Vinet, and of Verny and Robertson. These sketches include also their religious lives and opinions. The conditions of religious thought among French Protestants are very similar to those under which we live. There has been during the last fifty years the same searching analysis of the nature of man, of the sources of our knowledge, the same restlessness of the understanding in reference to religious phenomena, and at the same time a conviction has been present of the profound importance attaching to the religious life. The four preachers here described exhibit, in their recorded spiritual experiences, in the changes through which their opinions passed, and in the effect they produced, the influence of these conditions. Robertson is no exception; for though an Englishman, he was largely affected by Continental thought, and especially by the schools of Vinet and Neander. These four men were in some respects very unlike, but their unlikeness was superficial. Essentially, they were one in their religious life. Their differences were such as would have made no bar to their communion in worship and in work. They were alike unworldly in temper and aim; and without the asceticism which seeks to be seen of men, they denied themselves many things for the kingdom of God's sake. Their piety was mystical rather than reflective. This is true of Adolphe Monod, who perhaps attributed undue worth to the possession of formal truth; but it is more specially applicable to our own Robertson, whose fervour of feeling was due partly to natural temperament, and to that religious quality which Adolphe Monod describes in the sentence, "There is no soul which has not in it the elements of greatness, since all were made by God, and made in His own image." But religious feeling is more than temperament—it is "the fruit of the Spirit;" and the mysticism of these men was due, not to clearness of ideas, nor to a certain temper of the soul, but to a fulness of conviction, expressed by one of them that Christ "is God giving Himself in the form of man to man." In this belief all other beliefs were summed up. The testimony from prophecy and miracles they could afford to neglect, because the one miracle which surpassed all others was Christ Himself; the supernatural fact in which they rested was the Incarnation. This was, as Verny said, a break in the chain of human succession, and "if the Saviour came to break this chain He could not be a mere link in it." Dr. Pressensé finds in this belief the source of the effect produced by the preaching of Monod as contrasted with that of the elder Coquerel. Of the latter he says:—

He was a ready and effective speaker, and a careful observer of classic forms. The marked success which attended him through the long career of his ministry is the incontrovertible proof of his powers as an orator. It was impossible, however, that the vague belief in the supernatural which prevailed from the beginning of the century should give as powerful an impetus, even to sacred oratory, as an earnest, evangelical faith. It recognised neither the terrors of condemnation nor the ecstatic joys of pardon. . . . The cross, in ceasing to be the mystery of redeeming love, loses all its supreme beauty. The emotions which appeal most strongly to the soul of man are thus withdrawn. Instead of Paradise lost and regained, their remains only a moral idyll.

Dr. Pressensé's claim for liberty of thought and action for the individual in the Church, and for the Church in respect to the civil power, must not be regarded as unlimited. No writer is more opposed to Rationalism than he is. The reason is that besides a supernatural incarnation in history he recognises a supernatural moral organ in man. Conscience is the creation of God; it is not evolved through the course of the ages, nor is it the result of external influences. Further, he holds that

\*Contemporary Portraits. By E. D. Pressensé, D.D. London: Hodder and Stoughton.



while dogma, speaking generally, is useless for the purpose of saving souls, there are, nevertheless, certain dogmas which are essential to the Christian salvation. He complains that Verny had gone too far in his reaction against the tendency to confound religion and theology. The latter had said, in a sermon in 1846, that "there is a faith which saves, but there is no dogmatism which saves." On this Dr. Pressensé remarks:—

He failed, however, to define with sufficient distinctness, apart from all human systems, what is that saving faith which is the essence of Christianity. He calls it the life of God—life Eternal. This is true; but that life requires certain conditions, without which it vanishes away. It is based upon positive facts; its essential feature is a great miracle, wrought by the Son of God, "who died for our sins, and rose again for our justification." These facts and miracles are the foundation of Verny's preaching—they are its constant theme. Why not lay it down, then, as a settled point, that these are above all dogmatisms and systems; that they belong not to theology, but to religion?

This volume is one that should be in the hands of students for the ministry and young preachers. All classes of Christian readers may enjoy it, and profit by it; but none will find it of such immediate practical help as they. These short memoirs show us how solemn and weighty was the trust of the ministry as felt by these men, how severe was the discipline through which they trained themselves for its exercise; and by what means it was they sustained its almost intolerable burden. They were men of intense earnestness; but they were also men of intense goodness. In these respects they are worthy of our admiration and imitation. Their opinions were determined by influences peculiar to their time, and those by whom they were surrounded. Their spirit is alone enduring, and is beyond the criticism of the most just of biographers.

#### NATHANIEL HAWTHORNE.\*

We cannot help thinking that in one respect Mr. John Morley has been somewhat unfortunate in this series. He himself is a critic of great delicacy, with a pronounced *largo* and march of style, dependent, if not on refined sympathy, yet on something like ready enthusiasm. Now, the series—we must in honesty say it—has been in some degree spoiled by the presence of the opposite qualities. Half-a-dozen, at least, of the volumes have been pervaded by a pragmatical and affected superiority of the writer to his subject—a cold and colourless (one had almost said *watery*) attempt to throw a slight discredit on men whose claim to our gratitude is so obtrusive that we turn away dissatisfied, if not irritated. Mr. Minto came only too near to looking down on Defoe, and certainly Principal Shairp looked down on Burns, and preached sermons—by no means effective sermons—over him; Mr. Trollope was less satisfactory than usual on Thackeray, and was in some points unconsciously offensive, as Thackeray's representatives seem to have felt; and now Mr. Henry James, in the effort to transform Nathaniel Hawthorne into an "English man of letters" is guilty of the inconsistency and the solecism of demonstrating from first to last that he was no such thing—that he was

In very deed a Yankee in soul,  
And never could pose as a true cosmopole.

Mr. Henry James could not write without refinement and suggestiveness; but in not a few points he has failed to comprehend Hawthorne through the very assumption that he was able completely and easily to exhaust his secret. That may seem easy, but it is in reality very difficult. Hawthorne was elusive, suggestive; in nothing more completely contradictory than in the affectation of complete self-confession, and yet a studied, thorough, semi-cynical reserve. We find him writing in one of his Note-books (which, by the bye, are themselves continuous witnesses of these paradoxical elements in him)—

I am glad to think that God sees through my heart, and if any angel has power to penetrate into it he is welcome to know everything that is there. Yes, and so may any mortal who is capable of full sympathy, and, therefore, worthy to come into my depths. But he must find his own way there. I can neither guide nor enlighten him. It is this involuntary reserve, I suppose, which has given the objectivity to my writings, and when people think that I am pouring myself out in a tale or an essay I am merely telling what is common to human nature, not what is peculiar to myself. I sympathise with them, not they with me.

But constantly, when thinking of such matters, we recall the anecdote of the Quaker, who wrote to Hawthorne, saying that he had been reading the introductions to the "Mosses," and "The Scarlet Letter," and said that he felt as if he knew Hawthorne better than his best friend, whereupon Hawthorne simply said, "I think that he considerably overrates his intimacy with me."

Mr. Henry James might have made more of this peculiar elusiveness, which pertains also to Hawthorne's leading characters. We see them only so

long as we look from the point that he wishes; the moment we move to get a better view, they vanish in dusky shadow. So, in some degree, with himself.

And while, moreover, Mr. Henry James is throughout anxious to prove that Hawthorne's Puritanism was, after all, more an affair of fancy than of conviction, he aims to exhibit his earnestness in this regard as having limited his access to many of the experiences and enjoyments which are needful to the cosmopolitan artist. He was cribbed, cabined, confined in the dim and narrow precincts of Puritanism; to him, as to his ancestors, "the consciousness of sin was the most important fact of life, and if they had undertaken to write tales, this baleful substantive, with its attendant adjective, could hardly have been more frequent in their pages than in those of their fanciful descendant." And yet "nothing is more curious and interesting than the almost exclusively imported [Mr. Henry James himself uses italics here, as, we think, unadvisedly: we should have italicised another word here] character of the sense of sin in Hawthorne's mind; it seems to exist there merely for an artistic or literary purpose." There is delicacy of analysis there. Hawthorne is under the charm, the spell of the Puritan idea; it confines, narrows, bedarkens the product of his genius throughout, and yet it was merely imported, after all, from the outside. If it was imported, what a pity that some of the cosmopolitanism that he lacked was not imported also! Mr. James has really not mastered his subject, either in a bibliographical or strictly critical sense. He has not taken the trouble to read "Fanshawe," the early novel, and derives his notion of it from Mr. Lathrop's book, notwithstanding that it has since been republished; he actually leads himself to believe that a merely imported notion of sin could have pervaded and coloured all Hawthorne's life and aims as it did, narrowing and casting a dusky sombreness over every sentence. And he finds, in spite of all the narrowing into the dusky precinct of Puritanism, that the real charm of Hawthorne's writing is purity and spontaneity and naturalness of fancy. Now, Hawthorne did show naturalness of fancy in such things as "Little Annie's Ramble," and its kindred, and in his classical tales for the young; but "naturalness of fancy" as a phrase descriptive of the "weird and sombre play of imagination," with all its dusky brood in "The Scarlet Letter," and "The House of the Seven Gables," and the tragedy of "Blithedale," is utterly out of joint. Mr. Henry James needs to discriminate more carefully.

In making a special point of Hawthorne's Prefaces as Mr. Henry James has done, it is almost impossible that he should not have specifically referred to that exquisite production ostensibly written by "Monsieur Aubepine," to introduce "Rappacini's Daughter" in the collected edition of his works. That piece better illustrates what Mr. Henry James has said on this point than any other. The fine appreciation of subtle, but almost impalpable touches, the refined irony, the dexterous phrases, all are steeped in that wistful self-criticism which is more or less latent in all that he did.

The best part of the book, in our idea, is that which deals with Brooke Farm, with the transcendental episode, with Margaret Fuller, Emerson, and the rest, where we have some really lively and incisive portraiture and characterisation.

Mr. Henry James, by the way, is guilty of the assertion that "almost always in a writer's later productions there is a touch of mannerism." We had fancied that experience and observation proved the reverse, save, indeed, in the cases of the writers who depend chiefly on trick of style. It may be true of Thackeray and his class; it is not true of Fielding, or Goldsmith, or Scott, or any of our more natural and spontaneous writers.

#### GUY'S HOSPITAL AND ITS NURSES.

The *Guy's Hospital Gazette* for February, after alluding to the "spirit of absolute and unlimited authority which has for the last few months been rampant in the hospital," remarks:—

"We believe the usefulness and high position of the institution were endangered by the action of a headstrong and misguided authority. We see a system at variance with the matured judgment of the members of the staff forced on the hospital with ostentatious severity, not only without their sanction, but in opposition to their strongest protests; we see the author of all this turmoil, supported by a system of espionage that must be destructive of every feeling of self-respect and reverence, which is essential to good government; and that power which should be vested in the wisest, wielded by one whom we believe to be so blinded by allegiance to a fixed idea, as to be temporarily incapable of any wise or beneficent action. These opinions and beliefs are the outcome of daily experience in the wards, where we breathe as it were the very atmosphere of the new regulations. The senior men, as we pointed out before, see the details of ward management which are necessarily hidden from the staff. They have the firmest ground on which to institute comparisons

between the old style and the new. And, believing that the whole system is false in principle and in practice, valueless as the expression of that belief may be, they would hold it unworthy of themselves to keep silence. Meanwhile this system is sending its roots deeper and deeper into the hospital. Daily the matron is gaining more ground. Every opportunity of increasing the influence of those who are subservient to her is eagerly seized upon and utilised to the utmost. That independence of each ward, which is our only safeguard against a feminine despotism, is steadily discouraged, and the Sisters are vexed by petty insults into retorts that can be twisted into an excuse for their dismissal. Unless some change is made, Miss Burt will soon be in the happy position of being able to threaten to withdraw all her *employees* from the wards, and to leave the Hospital nurseless and sisterless. We refuse to believe that such an event can be allowed to happen. If neither Matron nor the Treasurer will solve the difficulty, if the Governors will not cut the Gordian knot, then we believe what we said last month, that the united Staff will resign the appointments by which they have added to the worldwide fame of the Hospital. For they must either do that or sanction by their presence the occurrence of scandals in hospital management, of which the only thing to be said is that they are too true."

#### MISSIONARY INTELLIGENCE

##### MEDICAL MISSIONS IN NORTH CHINA.

INTELLIGENCE has been received of a most encouraging character as to the progress of medical missionary work in North China. Dr. Mackenzie, of the London Mission, was located last spring in the city of Tien-tsin, and a petition was presented to the Governor-General of the province, Li-Hung-Chang, asking his co-operation to enable him to carry on the work. Some months elapsed, and no reply was received. In the meantime, Madame Li, the wife of His Excellency, was given up as beyond the aid of the native physicians; they had administered all the most expensive drugs in the Chinese pharmacopoeia, and told the Governor-General they knew nothing else which they could do, "unless to begin and give them all over again." Miss Dr. Howard, of the American Methodist Mission, was then invited to take up her quarters in a suite of three rooms near to Lady Li, in the yamen, or official residence. Under that lady's skilful supervision, in about three weeks Madame Li was pronounced convalescent. Some surgical operations successfully performed in the yamen established the reputation of the foreign physicians. The Governor-General (the same statesman who, during the famine relief, declared that there must be something in a religion which induces men to lay down their lives for total strangers of a different nation,) then opened a dispensary in the largest temple in Tien-tsin. A commission was given to Dr. Mackenzie to heal the sick of the city, with full liberty to preach the Gospel to every patient. A large yard with ample buildings has been set apart for his use, the Viceroy promising to pay all the expenses of the dispensary work. Miss Howard was to be located in another court and buildings at the temple, with a similar commission to treat the women. "For nearly three weeks," writes the Rev. Isaac Pierson, of the Pao-tung-fu station, who recently visited Tien-tsin, "the dispensary has been opened, and Dr. Mackenzie, assisted by our vice-consul, Mr. Pethick, who has been indefatigable in his labour of love, has daily given treatment to eighty or ninety patients, in addition to an average of forty or fifty opium takers, who, with medical help, are trying to break off the habit of using opium. Many interesting surgical operations are performed. Four days ago the number of hare lips cured had reached eleven. There is a general of the army at the dispensary whose leg is being reset for an old fracture. Many other surgical operations have been successfully performed. In all this the Viceroy is intensely interested." Commenting upon these facts, the Rev. D. Z. Sheffield, of Tung-cho, thus writes in the *American Missionary Herald*:—"This feature of surgical operations, performed with the approval of the Viceroy, strikes one acquainted with the former prejudice of the Chinese against the use of the knife on the human body, as the most remarkable thing in this whole movement. In past years foreign physicians have not dared to let it be known that they had such a thing as a human skeleton in their house. . . . From these letters it will be seen how rare is the opportunity for medical missionary labour in North China. Preaching missionaries are already offering themselves to go and strengthen the hands of their brethren in that interesting field. No grander opportunity could be offered to the consecrated ambition of a Christian physician than that now offered. Urgent appeals are being made for physicians from the stations of Pao-tung-fu, Kalgan, and Tung-cho."

##### THE CENTRAL TURKEY MISSIONS.

The Rev. Henry Marden, of the American Board of Foreign Missions, reports that as a result of the session of the Imperial Reform Commission at Marash, an order has been given for the return of Mustapha, the converted Moslem, who was banished from Marash five years ago for his Christian faith, Said Pasha directing the governor to protect Mustapha as a Christian. Mr. Marden, describing the mission-field of the American Board in Central Turkey, notes that no man dares to live at a distance from neighbours, and the chief farming implements are a pick-axe and the crooked stick of Abraham's day with an iron point to serve as a plough. Harrows, cultivators, hoes, and rakes are unknown. The Circassian refugees from Turkey in Europe, of whom 100,000 were scattered through Central Turkey in 1878, are described as "merely armed tramps, feared and hated by all classes." By means of the Turkish language the missionaries find access to all classes, but owing to Moslem prejudices, their labours are confined almost exclusively to the nominal Christians. In the city of Aintab, 100 miles north of Antioch, there are 10,000 Armenian Christians and 30,000 Moslems.

\* Hawthorne. By Henry James, jun. (English Men of Letters.) Macmillan and Co.



Thirty years ago the first Protestant missionary was stoned out of the city by a mob at the instigation of an Armenian priest; now the Protestants number 2,000, 600 of these being enrolled in church membership, maintaining two independent, self-supporting churches, with ordained and settled native pastors, Sunday and day-schools, and various institutions. In the Sabbath-schools are found 800 men, women, and children, who meet to study the Word of God. A third congregation of 200 has recently been gathered in the lower part of the city, and is working its way up towards self-support. The Central Turkey College, a Protestant institution, has now eighty students. The Bible is not only found in every Protestant home, but also in a large number of Armenian houses. Changes of a very beneficial character have also been brought about in the services of the Armenian churches. A sermon in Turkish by the priest is a new feature introduced at the demand of his audience, who have learned from the Protestants that religious services should be understood as well as performed. The pictures are mostly gone from the walls, and a Turkish Bible from the mission press has found a place by the ancient copy of the Scriptures, which few, if any, could read. In Marash, where the Theological Seminary is situated, there are 2,500 Protestants and three self-supporting churches. Oorfa, Adiaman, Kassab, Killis, Adana, and Hadjin have each from 300 to 1,000 Protestants, with a self-supporting church. More than thirty other cities and villages in Central Turkey have their churches and schools, their prayer-meetings, and Sunday-schools.

### SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, WEDNESDAY MORNING.

THE tendency to answer in the negative the question whether life is worth living in the House of Commons is increased by the fact that the Home Rulers are now almost formally sub-divided. There is the Home Rule body proper, under the leadership of Mr. Shaw, which has its whips, holds its meetings, and solemnly arrives at conclusions as to what it will do. Then there is a party formed by Mr. O'Donnell which consists of Mr. Finigan. Partly allied with this party, yet not to be always counted upon for assistance, is Mr. Biggar, round whose solitude something of pathos gathers. Mr. Biggar is unquestionably honest in his belief that never since

General Jackson  
Thrampled on the Saxon

was there seen a man combining so many excellent qualities as there be found in Mr. Parnell. His personal affection for that not very loveable personage finds some kind of resemblance in the strong passion which the Danny Mann of the drama had for his master. For Mr. Parnell Mr. Biggar would do anything, say anything, go anywhere. He would gladly have accompanied him to America, where his presence would have excited an interest far different from that which clusters round Mr. John Dillon, who, after all, is a gentleman. But it was thought better, in the high interests of State, that whilst Mr. Parnell went to bark abroad, Mr. Biggar should stay to watch at home.

This he faithfully does, being always ready for an opportunity of thwarting the Ministry or vexing English members, on whichever side they sit. He sees with a grotesque smile Mr. O'Donnell's endeavour to fill the place of Mr. Parnell. That such an attempt should be made seems to Mr. Biggar (or might, if his views of the solar system were at all defined) equivalent to an attempt on the part of Jupiter to light the earth by day. He will not do anything overtly to countenance presumption of this kind. But Mr. O'Donnell is at least useful in ruffling the temper of the House, and to that extent he has Mr. Biggar's warm sympathy and condescending approval. For himself the great man sits just outside all parties watchful, and waiting, and with something of sadness mantling on his brow at the prolonged absence of his chief.

In the meantime Mr. O'Donnell goes his way, not too appreciative of the somewhat lumbering assistance rendered him by Mr. Finigan. He, like Mr. Biggar, attends the meetings of the Home Rulers, and plays his part in the farce of general agreement. What "general agreement" in a Home Rule Parliament might mean was strikingly illustrated in the debate on the Address still in progress when I wrote last week. The Home Rulers had decided upon a particular amendment, to which all had signified their consent. When due notice of this had been given Mr. O'Donnell rose, and protesting his perfect acquiescence in Mr. Shaw's amendment, and announcing his intention of supporting it, he informed the House that since it was decided upon he should himself bring forward an amendment expressing in still stronger terms detestation of Ministers and all their works. This promise he fulfilled, beginning his speech on Wednesday and concluding it on Thursday, when, upon a division, it was found that he had a round dozen of adherents.

This dual sort of obstruction has been going on all the week, and Irish members have been talking whilst their constituents starve. Even in view of the urgency of the need of legislation, no one would complain of fair and even exhaustive criticism of a proposed Bill. One cannot, however, imagine even Mr. Biggar seriously regarding what has taken place within the week that comes under this review as being fair criticism. Mr. O'Donnell's insistence on an absurd and exaggerated amendment on the very issue that had already been debated for four days on another amendment, is a precise example of the sort of tactics the Irish members pursue. On Monday night, for example, the whole of the sitting up to ten o'clock was deliberately and

wilfully wasted. On Thursday Mr. Synan had brought forward an amendment declaring a preference for drawing on the Imperial treasury rather than on the Church funds, in order to meet the necessities of the famine. This is a very intelligible position, and one worthy of consideration. It was something to the detriment of Mr. Synan's position that this phase of the question had been exhaustively treated in the debate of Mr. Shaw's amendment to the Address. Those in favour of taxing the Treasury to meet the needs of Ireland had said all that had occurred to them, and those who favoured the proposition of the Chancellor of the Exchequer had made their reply. Nevertheless, Mr. Synan brought forward his amendment, and for some hours the Second Reading of the Bill was delayed, whilst Mr. Synan and some others made speeches, to which the House did not even make the pretence of listening, having, in truth, previously heard it all over *ad nauseum*.

This was bad enough; but it will probably be incredible in the Sandwich Islands, or in any unburnt portion of Zululand, that on Monday, when the Bill came up on the motion to go into Committee, Mr. Synan positively brought forward once more the identical amendment of the previous Friday, and it was on this that the House of Commons was engaged up to ten o'clock! Irish members complain, amongst other things—one may, perhaps, say amongst several other things—that the business of their country does not receive a due share of attention in Parliament. It seems scarcely reasonable that they should expect to receive attention after grievously wasting time in the manner above described. The oratory of Mr. O'Donnell, Mr. Biggar and Mr. Finigan is not of itself so attractive that Members care to hear them say the same thing ten times over. But when real legislation is to be done on behalf of Ireland the statement that Parliament is not prepared to give it full attention is disproved by the changed appearance of the House as soon as the obstruction had worn itself out and work had really begun. Whilst wearisome repetition of unhappily not-yet-forgotten speeches were going on the House was certainly, and naturally, empty, a condition of affairs which suggested to Mr. Biggar the cheerful notion of counting out, and so delaying for another twenty-four hours the arrival of assistance to his starving countrymen. But as soon as Mr. Synan's amendment had been disposed of, and the House went into Committee, Members quietly dropped in, Bill in hand, and set themselves seriously and conscientiously to the work of helping Ireland in the best possible manner.

It did not seem a hopeful commencement that, at the very outset, Mr. O'Donnell should appear with an amendment, suggesting that Guardians should be authorised to give relief in money as well as in food and fuel. Against this suggestion the common-sense and experience of the Committee revolted. Mr. Sullivan, whose experience goes back to the time of the famine of '47, opposed the suggestion in a convincing speech. Mr. Shaw (who shows admirable tact in an undertaking compared with which the leading of a pig to market is quite a pleasant and easy operation) endeavoured to ease Mr. O'Donnell's fall by suggesting that money should be given for work actually done, a proposition which met with influential support on both sides of the House. Mr. O'Donnell, with characteristic foresight, promised presently to discuss this. In the meantime, he insisted upon his own amendment, which, after a prolonged discussion, was rejected by an overwhelming majority. Mr. Shaw and Mr. O'Shaughnessy, the two weightiest men of the Home Rule party, walking out to avoid taking part in the division. Then Mr. Shaw's suggestion was put in the form of an amendment, somewhat muddled in arrangement by Mr. O'Donnell, and it was nearly two o'clock in the morning before it was disposed of by another division.

Last night the House presented, really for the first time this Session, a full appearance. It was not any matter connected with the distress in Ireland or any political controversy that was accountable for this phenomenon. The fact is Sir Charles Russell had promised to bring Mr. Plimsoll to book on account of an alleged breach of privilege, and the House of Commons, which is more anxious than a lot of schoolboys to be amused, flocked into the chamber in order to see the fun. Mr. Plimsoll's offence was that he had caused a pamphlet to be posted about Westminster charging Sir Charles Russell with inhumanity and (in a certain hypothetical case) with degrading conduct, because he had blocked the progress of his Bill providing that cargoes of grain shall be stowed in sacks. After all, the affair went off very quietly. Sir Charles Russell put his case without any burlesque of indignation, and Mr. Plimsoll quietly admitted the charge. This was rather a difficulty, as the accused having pleaded guilty, the House must, of necessity, have proceeded to judgment. Lord Hartington came to his rescue with the suggestion to adjourn the case, which was accordingly done, in the hope that in the meantime Mr. Plimsoll may be brought to reason. The rest of the night was occupied with a debate on the oft-told tale of the necessity of assimilating the Irish Borough Franchise to that of England.

### FOREIGN ECCLESIASTICAL AFFAIRS.

FRANCE.—PÈRE DIDON, whose Advent sermons on divorce at St. Philip's were suspended by the Archbishop of Paris, has commenced, at Trinity Church, Paris, a Lenten course of addresses on the conflict between the Church and modern society. This time the Archbishop must have sanctioned both the invitation offered to Père Didon by the curé and the subject chosen by the former. The spacious church, the greater part of which was reserved for male hearers, was crowded, even the altar dais being thrown open at the conclusion of Vespers. The preacher, who declared himself a disciple of Lacordaire, maintained that the antagonism was only between sectaries on each side, that Catholicism could and would adapt itself to democracy, as it had successively done to the Roman Empire, the barbarians, feudalism, and monarchy. He admitted that one school of Catholics had a right to advocate an alliance with past systems of government, an absolute science, and an artless political economy, but he claimed an equal footing for Catholics of a different tendency, who favoured an alliance with liberal government, experimental science, and modern economy, and he insisted that of the three solutions—the destruction of modern society by the Church, the destruction of the Church by society, and the harmonising of both—the last was alone consistent with history, the providential government of the world. Père Didon, when told that he might be rebuked by authority, replied that his opinions were known and

approved at Rome. A pastoral about to be published by the Bishop of Tarentaise, under the title of "Leon XIII. et sa Mission Providentielle," represents that the mission of Leo XIII. is to produce reconciliation between the Papacy and secular Governments.

M. FERRY'S EDUCATION BILL passed its second and final reading in the Senate on Monday by 162 to 126. The Bishop of Châlons, in a pastoral deprecating secular education, recommends parents, if this system should be adopted, to undertake themselves in their own homes the task of Christian instruction hitherto devolving on schoolmasters and mistresses.

DISTRIBUTION OF CHARITABLE FUNDS.—The Archbishop of Paris, in a pastoral prescribing parochial collections for Ireland, dwells on Irish liberality to France in 1870. Irish bishops then sent such contributions to French bishops, who were then considered the natural medium for dispensing relief. The Archbishop, alluding to the recent remodelling of Bureaux de Bienfaisance, regrets that a different feeling is now manifested towards the clergy, but expresses confidence in the eventual dissipation of existing prejudices.

M. HYACINTHE LOYSON celebrated on Sunday the anniversary of the opening of his Gallican Church, but his memorial to the Municipality for the use of a church has been rejected by the committee to which it was referred. He will still, therefore, remain dependent on the contributions of his flock or of foreign sympathisers.

SPAIN.—A BURIAL QUESTION.—The Spanish Government has ordered the restoration to the parents, with a view to its reinterment as a Protestant, of the body of a child at Bilbao, whom the priest had compulsorily buried as a Catholic, on the ground of his having baptized it prior to the father's conversion to Protestantism.

THE CARNIVAL.—In Catalonia a singular custom is generally observed—the burial of Carnival. Upon the evening of Ash Wednesday the persons who have taken a leading part in the carnival assemble in the principal square or place of the town or village, disguised some as priests, others as mutes, and others as mourners. A bier, upon which reposes a lay figure meant to represent "Carnival," is then borne through the streets, the procession chanting, generally in patois, a sort of dirge, with the refrain "Poor Carnival is dead." Having perambulated the streets, the procession returns to the square, where the lay figure is burned, priests, mutes, and mourners dancing the farandole round the bonfire. In some few instances the clergy have attempted, though without success, to repress what they deem a mockery of sacred things. At Barcelona the ceremony is remarkably elaborate. Many years ago a wealthy inhabitant left a very large sum, the interest of which is, in accordance with his will, spent upon the burial of Carnival.

ITALY.—PROGRESS IN ROME.—Statistics recently published by the municipality of Rome show that on the 31st of December, 1879, the population numbered 298,960, while on the 31st of December, 1878, the number was 289,321, showing an increase in the last year of 9,639 persons. The births during the 12 months were at the rate of 26·7 and the deaths at the rate of 22·7 per 1,000 inhabitants on the average population of 296,783. In 1877 the births exceeded the deaths in number by 660, in 1878 by 815, in 1879 by 858. These results are in accord with the improvement verified in the average mortality per 1,000 inhabitants. In 1872 the average was 37·1; in 1873, 29·3; in 1874, 26·6; in 1875, 30·3; in 1876, 28·3; in 1877, 23·4; in 1878, 23·0; in 1879, 22·7.

THE CARNIVAL.—The great feature of this year's carnival in Rome was the artists' masquerade, which appeared in the streets on Shrove Tuesday, the first day really worthy of any notice—for the confetti-throwing, confined now to the three first days, keeps all decently-dressed people out of the Corso while it is permitted. The masquerade represented the return of Baron Curcummello to his castle in the year 1680, and had been proclaimed by heralds in the morning at the cross-roads, and by the more modern and commonplace method of bills posted on the walls calling on all his lieges to be present at his progress through the town. The procession was opened by trumpeters on foot, followed by a mounted standard-bearer with a gorgeous banner, attended by two cavaliers with flowing locks and flapping hats; then came halberdiers and musketeers, the Cardinal Chancellor in an antique sedan chair, followed by the headman with his axe, the baron's retainers and huntsmen with crossbows and dogs; the jesters, one mounted on a piebald donkey; the Court dwarf, and a child in a carriage drawn by goats; and then more cavaliers escorting an old State carriage drawn by four horses containing the Baron and his lady, and another State carriage with the Court ladies. These carriages—all red and gold and hung with old velvet, swaying about on their curious springs—were lent, one by Prince Chigi and the other by Prince Lancelotti. More cavaliers closed the procession, which, in all, contained some sixty people, and could only have been got up in a place like Rome, where artists abound, and are willing to strip their studios of old armour and stuffs at the risk of having them spoiled by the dust and crowd; for the dresses from head to foot were genuine, the muskets old weapons inlaid with ivory, and the swords, and halberds, and armour-plates handsome pieces of antique workmanship. It took long for the pageant to force its way through the crowded Corso.

AUSTRIA.—RELIGIOUS PERSECUTION.—"A British Member" of the Deputation of the Evangelical Alliance which recently waited on the Emperor of Austria and received from him an assurance of his desire to uphold religious liberty, has communicated to the *Daily News* an extract of a letter just received:—"But what now occupies us more is the barbarous persecution lately broken out against the 'Free Reformed' in Bohemia. . . . heavy fines have been inflicted again. Poor Mr. B—, the pastor, is now condemned to 1,100 florins just simply for the preaching of the Gospel." The writer adds that the utmost concessions expected from the Government will result practically in excluding all children of Protestant parents, between seven and fourteen, from the religious meetings in which the latter take part and from Sunday-schools, so that such children may not, even if their parents wish, hear the Gospel.

CLERICALISM IN EDUCATION.—The *Pokrok*, the organ of the Young Czechs, is opposed to the memorandum of the Bohemian bishops and the action of the clericals, and expresses the conviction that the Czech members will leave no doubt as to their views. The Czech clergy also disapprove the step taken by the bishops, and have no desire to take up their former position as a school question. Although the Young Czechs are few in number in the House, even a few votes, where majorities are so small, may turn the scale.

GERMANY.—ROMAN CATHOLIC GRIEVANCES.—The Roman Catholic Bishop of Ermland, in Prussia, has lodged a



formal complaint with the Minister of Public Works at Berlin, having reference to several acts of the provincial authorities recently committed. In the first place, the provincial Government has, he says, without stating any reason, suddenly deprived all Roman Catholic priests of the office which they have hitherto held of local inspectors of parochial schools; in addition to this it has taken the district inspection from the archpriests; in the third place, it has appointed an "Old Catholic" inspector-general of schools for the province; and, lastly, it has appointed an "Old Catholic" head-master of the only Roman Catholic School Teachers' Seminary which exists in Ermland, and, although attaching a Roman Catholic master of religion to that institution, has assigned him his place only during pleasure.

**CHURCH AND STATE IN PRUSSIA.**—Herr Stöcker, the Court preacher, speaking in the Prussian Parliament against the severance of the Church from the State, maintained that the State had no right to a voice in the appointment even of members of the Supreme Church Council; its chief duty in regard to the Church is to provide it with the necessary funds. The General Synod, he contended, ought to elect all the higher ecclesiastical authorities; and every decision of that body ought to be accepted and executed without question by the Government. When it was suggested that the Liberal section of the clergy had not been fairly treated by the General Synod during its present session, Herr Stöcker replied that "the Left" ought not to be represented in the Synod, since the opinions of its members put them beyond the pale of the Church.

**THE REICHSTAG.**—The semi-official *Norddeutsche Allgemeine Zeitung* does not seem satisfied with the clerical and Conservative victory in the election of the President of the Reichstag, and thinks it is unfortunate that the Clericals, who will certainly vote against the new Army Bill and the Socialist laws, should have been victorious in electing Count Arnim Boitzenburg. The article is evidently inspired, and shows more than ever that Prince Bismarck depends principally on the National Liberals for carrying through his schemes.

**BOSNIA.**—**THE CENSUS.**—The results of the census taken on the 15th of June, 1879, in Bosnia and Herzegovina have now been definitely ascertained, and sent up by the local Government. The population is 1,142,147, or 90,662 more than at the last census. The Greek Orthodox inhabitants number 487,022; Roman Catholics, 208,950; Mahomedans, 442,500. Of the whole population there are 94,393 independent proprietors, 83,402 farmers of land, 10,876 merchants and tradesmen, and 54,779 workmen, daily labourers, and servants.

**JAPAN.**—**PROGRESS OF CHRISTIANITY.**—The Russian Church is, it appears, making many converts in Japan. According to the Moscow correspondent of the *Cologne Gazette*, the great influence which is now exercised in that country by the Russian mission, is chiefly attributable to the universal respect with which its chief, Father Nicholas, is regarded in all parts of the country, even in distant regions where no European has hitherto set foot. Father Nicholas is thoroughly conversant with both the Japanese and Chinese languages, and he is supplied with ample funds by the Russian Government. The American bishops meet with much sympathy among the higher classes, but their influence is said to be inferior to that of the Russian missionaries in the country generally. As for the Roman Catholics, they are decidedly unpopular. The other day the people broke the windows in the house of one of their missionaries, who had interfered in the family affairs of a Japanese.

**MOROCCO.**—**PERSECUTION OF JEWS.**—Mr. A. Löwy, secretary of the Anglo-Jewish Association, supplies details of an atrocious murder of a Jew in a public thoroughfare of Fez. On the evening of the 15th of January some Jewish children, playing near the Jews' quarter, were assaulted by a Mussulman. A Jewish young man, seeing that one of the children had been injured by the offender, caught hold of him in order to bring him before a court of justice; but as the Sultan was then expected to pass, the doors of the courthouse were closed. A crowd of Mussulmans having meanwhile collected around the Mahomedan aggressor and his Jewish captor, the former began to cry, and complained of having been ill-treated. The crowd at once attacked the Jew, and, he having managed to slip out of their grasp, they assaulted several other Jews, among whom was the feeble septuagenarian, Abraham Elaloof, upon whom they trampled until his intestines protruded. His quivering corpse was then burnt with combustible materials, which were supplied for that purpose from the neighbouring shops. This abominable outrage spread a panic in the Jewish quarter. For five days the Jews kept themselves locked up in the Ghetto. A few who sallied forth on the morning after the commission of the savage crime, found that the body of Elaloof had been partly burnt, and was partly devoured by dogs. The *Gibraltar Chronicle* states that the Sultan of Morocco had dismissed the military commander of Fez, caused some of the guilty miscreants to be imprisoned, and had also given kindly assurances to the Fezzian Jews; but these have not afforded a sense of security, similar tales of outrage being reported with terrible frequency from other parts of the empire.

**TURKEY.**—**RELIGIOUS LIBERTY.**—Sir Henry Layard is still awaiting Lord Salisbury's reply to his communication in reference to the two points raised by the despatch of Sawas Pasha, the restrictions imposed on missionaries and the right of the Porte to arrest foreigners, provided the Ambassadors of the countries to which they belong are advised within twenty-hours. Sir Henry Layard, in his reply of Jan. 19, drew attention to the fact that a controversial work printed in England, and entitled, "Mizam El Hak," and which was never in Dr. Koelle's possession, had been placed surreptitiously with his papers, after the seizure by the police, in order to support the accusation against him. In connection with the same work, the Constantinople correspondent of the *Daily News* supplies this information:—"The book is one of a number sent to Constantinople sixteen years ago. The Bible Society's agents refused to receive it, on the ground that it spoke in disrespectful terms of Moslemism. The package was therefore left at the Custom House. Shortly after, a man was observed at the Stamboul Bible Society's house to be placing some books secretly on a shelf. When he went out these books were examined, and found to be copies of the objectionable work. They were immediately removed. This was in 1864. Next day the zaptiehs entered the building to make a forcible search, and immediately proceeded to the shelf in question. Finding the books had been removed, all interest in the search ceased. The books are evidently kept on stock for occasions like the recent one."

## SPIRIT OF THE PRESS.

## THE SOUTHWARK ELECTION.

THE *Times* says there is no possibility of mistaking the significance of the election in Southwark. The return of a Conservative candidate for one of the most Radical constituencies in the kingdom, not only at the head of the poll, but by a majority over the votes recorded for both his Liberal competitors taken together, is a heavy blow for the Opposition. The Government are justified in regarding the issue of a battle thus keenly fought and fairly joined as a vote of confidence even more decided and incontestable than that of Liverpool. Mr. Edward Clarke deserves the credit of having placed before the constituencies in a series of able speeches the cardinal questions of contemporary politics. If constituencies like Southwark, as is not improbable, are inclined to declare their confidence in Lord Beaconsfield's Government, it is because they believe that the acts of the Ministry have been unfairly judged, that their motives have never received a generous construction, and that the determination which has been avowed of making their ejection from power a paramount object has often been pursued with little regard for the interests of the State.

The *Daily News* says that the return of Mr. Clarke for Southwark by fifty-four votes more than were polled for both his opponents is without doubt a remarkable phenomenon. It is a great Conservative victory and a great Liberal defeat, and to make the defeat all the more galling, it is sustained in a borough which till recently might have been regarded as a Liberal stronghold. Southwark has been lost to the Liberal side by the abstention of Liberal voters from the poll, and the internal history of the borough furnishes quite a sufficient explanation of the abstentions. The defeat should stimulate Liberal organisations all over the country to choose their candidates with a greater regard to one indispensable condition of success. Constituencies, like individuals, have their ambitions and aspirations, and no great constituency cares to be represented by a mere silent vote in Parliament, however much that vote may be in accordance with its sentiments.

The *Standard* asserts that it is no exaggeration to say that since the present Government came into office no event connected with party politics has possessed such significance or importance as that attaching to the result of the Southwark election. Mr. Clarke polled nearly 1,800 more than Mr. Locke obtained at the last general election, and some 2,000 more than Colonel Beresford. And it is worth noticing that Mr. Dunn received a larger measure of Liberal support than any candidate of the same school of political opinions who has ever yet come forward in Southwark.

The *Morning Post* holds that the Conservative victory at Southwark furnishes the most conclusive indication as yet afforded of the confidence with which Her Majesty's Government inspire not only those who are their habitual supporters, but those whose political antecedents would naturally place them among their opponents. Such a victory may, considering the circumstances under which it was achieved, be considered to be as stupendous as it is startling.

The *Daily Telegraph* remarks that, judging from the result of the Sheffield, Liverpool, and Southwark elections, many Liberals prefer to cast their votes for Conservative candidates rather than belie their private judgment in respect to the foreign policy of the responsible advisers of the Crown, or for one moment encourage a disgraceful bargain with the avowed supporters of national disunion.

The *Echo* says at the preceding election the publicans divided their votes and their interests between the late Mr. Locke and Colonel Beresford. On this occasion they not only voted to a man for the Tory candidate, but every public-house in the borough blazed with Tory colours, and became a centre for Tory propaganda. This alone materially contributed to the success of Mr. Clarke. But there was another and an equally potent influence against Mr. Dunn. The Roman Catholics of Southwark are numerous; they number nearly 1,300 votes. Southwark is a Roman Catholic see. There is within the precincts of the borough a Roman Catholic hierarchy capable of enforcing obedience and discipline. Three days before the election the Home Rulers of the borough were instructed to vote for the Labour candidate, who was disposed to shout the loudest for Home Rule. Home Rulers are, however, in nine out of ten cases Catholics; and about the same time the word went forth, clothed with ecclesiastical authority, that the Tory candidate must be supported. Mr. Henry Potter, the hon. secretary of the Southwark Catholic Committee, in a letter which appeared in the *Standard* on the evening before the election, announced that no Catholic in Southwark was supporting Mr. Dunn. He concluded his letter thus:—"We are working with our entire organisation to secure the election of Mr. Edward Clarke. Bills have been given out at the doors of all our Catholic churches in Southwark, calling upon all our people to vote for Mr. Edward Clarke as the best candidate in Southwark for the interests of our Catholic people." The result of this work was that the Roman Catholics of Southwark were unanimous in voting for Mr. Clarke. The publicans and the Roman Catholics of Southwark command at least 2,000 votes, and these votes were cast almost to a man for the Tory candidate; in other words, Mr. Clarke is indebted to the publicans, the brewers, the hop merchants, and the Roman Catholics for his majority. He is under an obligation to two classes of voters, who put their individual interests before the interests of the country for a temporary seat in Parliament. The publicans and the Roman Catholics who went in mass to the poll did not consider the foreign policy of the Government, or the manner in which that policy has been criticised by the Opposition. There is still a large surplus of the Irish Disendowed Church Fund to be appropriated. A hint, or a wink, or a nod from a powerful Minister would be sufficient to induce the Bishop and the Roman Catholic priests of Southwark to use their influence in favour of the Tory candidate. This influence was used, and used at a time and in a way when it was least expected. The Church does not give something for nothing. It is rather adroit and crafty in the use of means, and knows well how to use a sprat to catch a herring. In the article after the one on the election the *Times* says: "The Irish Relief Bill, which is put down for the occupation of the House of Commons this evening, is a genuine piece of work. It must be passed." A similar statement, with certain qualifications and recommendations, was whispered into the ear of every Roman Catholic voter of Southwark. The publicans voted for the man whom they deemed most likely to protect "the trade" by his vote in Parliament. It is for those who are neither publicans nor Roman Catholics, to well consider in whose hands are the issues of Parliamentary elections, and, to a large extent, the destinies

of this country. Tens of thousands of electors will now begin to inquire, not merely how we are governed, but by whom we are governed?

## JUVENILE OFFENDERS.

The *Times* remarks that of the whole number of children discharged from reformatory schools during the three years 1875, 1876, and 1877, not less than 77 per cent. of the boys and 74 per cent. of the girls are known to be now doing well. The industrial schools, which have more hopeful cases to deal with, have, as we should expect, somewhat better results to show. Of the boys discharged from industrial schools during the above named three years 83 per cent. are doing well; of the girls 79 per cent. Of the rest some are doubtful, and some are unknown. Even those who have been convicted of some offence since their discharge are not to be utterly despaired of. Convictions, as the inspector points out, are frequently for very trivial offences; and he believes that if the cases could be sifted, a very small percentage would appear as total failures. The comparison, in any case, is not between these and some other class of children almost wholly different from them. It is between these as they are, and as they might have been, and would have been, if they had been less carefully handled. Not 14 per cent. of apparent failures, which is the largest number reached, but something more like a hundred per cent. would be the almost certain result.

## FREE CHURCH HERESY CASES.

[BY AN OCCASIONAL CORRESPONDENT.]

EDINBURGH, February, 16, 1880.

ABERDEEN Free Church College has its arch-heretic in the person of the now famous Professor W. Robertson Smith, whose celebrated "case" will soon enter its fourth year. Since last Assembly, when instructions were sent down to the *Aberdeen Presbytery* to serve and prosecute the libel, nothing of any moment has been done. The case will reach the Assembly in May, in much the same state as it left it a year before. Meantime Professor Smith is using his time in visiting Egypt and the Holy Land, concerning the former of which countries he has sent home some admirably written and very interesting letters. In Edinburgh New College, Professor Davidson is now accused of departing from the faith in his teaching; while in Glasgow, Professor Candlish has given offence to many, if not by what he has taught, at least, by what he has written. For months back we have been hearing mutterings of the coming storm, but it was not till last week that the cloud broke. The occasion was the discussion in the Edinburgh Free Presbytery of an overture, of which Dr. Moody Stuart had given notice in the following terms:—

Whereas, the theological training of candidates for the ministry of the Gospel is at all times a matter of the greatest importance, requiring the earnest attention and care of the Church; And whereas, there are at the present time special reasons why the Free Church should exercise a vigilant and wise superintendence of the theological education of students for the ministry; It is humbly overtured by the Presbytery of Edinburgh, that the General Assembly take the whole matter into grave and deliberate consideration, and appoint a special commission with full powers to inquire into the state of theological teaching within the colleges of the Church, and into the published writings of the Professors, and to present their report to the next General Assembly, or have it prepared for such earlier arrangement as the approaching Assembly may see fit to sanction.

In the absence of Dr. Moody Stuart, through illness, the overture was moved by the Rev. E. Thomson, who said in the course of his speech that an epidemic of heresy seemed to have attacked all the colleges. Dr. McLauchlan, in seconding the motion, said that he had heard that, in the present state of matters, Christian parents were hesitating to send their sons to the halls.

Principal Rainy, who was applauded by the students, moved that the overture be not transmitted. After making some remarks on the nature of the overture, he said that in regard to the general state of the colleges, he was not aware of any doctrine taught in them now that was not taught when he was a student. He warned the overtureists that if they produced an impression that they had embarked on a heresy hunt, they would so demoralise discipline that they would be unable to carry through a case of heresy in the most necessary circumstances. The amendment having been duly seconded, a long discussion took place, Dr. Thomas Smith, Dr. Begg, and others supporting the motion, and Sir Henry Moncrieff, Dr. Walter C. Smith, Professors MacGregor and Blaikie, and others supporting the amendment. Dr. Begg in his remarks stated that they were not seeking to lay an arrest upon original investigation. He felt at liberty to investigate all questions; but he did not feel at liberty to state from the pulpit everything that had occurred to him in private, or everything that he might have learned from books. So with professors. In Scotland the process of emptying the churches had already begun, for men would not have German rubbish for sound Gospel truth. (Laughter and applause.) In Scotland they would soon reach the stage they were in in Germany, or that into which the English Presbyterian Church fell when it became Unitarian, and when ministers had to pay 13s. 9d. a day to people to go to church in order that they might draw their endowments.

Professor Blaikie said he should welcome inquiry if it were done in a brotherly, and not in a suspicious way. He thought it rather hard on the professors who had all along differed from Professor Smith, that they should be treated as if they had caught the epidemic also. As to the New College, looking to theological controversies going on at present, his feeling had rather been one of thankfulness that there had been comparatively so little deviation from those lines which they accepted as true and right; and such deviations had generally been rectified before the students came to enter upon the actual duties of the ministry. The rev. professor pointed to numerous ministers who had passed through the Edinburgh College during the time of the present staff of teachers, and said he should be very much obliged if any one could tell him in what direction they were to find the fruits of the new school of theology, or what was so dangerous in the character of these young men that would prevent Christian parents sending their children to listen to the same instruction. (Applause.)

On a division being called, 36 voted for the amendment and 26 for the motion. The overture was, therefore, lost.

A motion by Mr. McEwan (who refused to withdraw it) to appoint a Presbyterial Committee to look into the article by Professor Davidson in the *British and Foreign Evangelical Review* of April, 1879, was postponed until next ordinary meeting of Presbytery.



**Evangelical Nonconformity.**

**REV. R. W. DALE, M.A.**, will deliver his **THIRD LECTURE** on the above subject at **UNION CHAPEL**, Islington, on **TUESDAY EVENING**, February 24th. Chair to be taken at 7.30 by **SAMUEL MORLEY, Esq., M.P.**

Tickets for the course, 2s. and 3s., may be had at Messrs. Robertson's, 200, Upper-street, and King's Music Warehouse, Highbury-corner.

**Home and School for the Sons and Orphans of Missionaries, Blackheath.**

**THE ANNUAL MEETING** of the Subscribers and friends of the above Institution will be held at the **SCHOOL-HOUSE, BLACKHEATH**, on **TUESDAY EVENING**, February 24th, 1880.

The chair will be taken at half-past five o'clock by **H. W. DOBELL, Esq.** Several Ministers, Missionaries, and other gentlemen will address the meeting. **ALFRED H. BAYNES, Hon. Sec.**

**Christian Evidence Society.**

**A PUBLIC MEETING** on behalf of the above Society will be held at the Mansion House to-morrow, **FRIDAY**, February 20, at Three o'clock. The Right Hon. the **LORD MAYOR** will preside. Speakers: Right Rev. Bishop Cloughton (Archdeacon of London), Rev. H. Sinclair Paterson, M.D., Rev. J. Russell Stock, M.A., Sir T. Fowell Buxton, Bart., Dr. Gladstone, F.R.S., Alderman McArthur, M.P., F.A. Bavan, Esq.

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The Committee have the pleasure of announcing that the Right Hon. Sir **ROBERT LUSH** has kindly consented to **PRESIDE** at the 122nd **ANNIVERSARY FESTIVAL**, to be held at **WILLIS'S ROOMS**, King-street, St. James, on **MONDAY**, April 5th. The Secretary will be glad to receive the names of gentlemen who are willing to act as stewards. Contributions to be announced at this Festival will be thankfully received. **JONADAB FINCH, Secretary.**

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**TO CORRESPONDENTS.**

"A.C." "John J. Nash," "A.J. Wooley."—Next week.  
"An Englishwoman."—The verses will be more suitable for publication on the eve of the general election.  
"Alexander Munro."—Reluctantly declined, owing to want of room.

**CONTENTS OF No. VIII.**

| LEADING ARTICLES:—                                   | PAGE |
|--|------|
| Congregationalism and Lay Preaching .....            | 183  |
| Mr. Bright and his Church Critics .....              | 183  |
| The Contagion of Barbarism .....                     | 192  |
| The Proposed Persian Protectorate .....              | 192  |
| The Southwark Fiasco .....                           | 193  |
| CORRESPONDENCE:—                                     |      |
| Unconsecrated Cemeteries and Chapels .....           | 185  |
| Census of Religious Accommodation .....              | 185  |
| Leicester Infirmary .....                            | 185  |
| Reform of the Marriage Laws .....                    | 185  |
| Church-Aid and Home Missionary Society .....         | 186  |
| A Lesson from Southwark .....                        | 186  |
| LITERATURE:—   |      |
| The Beaconsfield Administration .....                | 187  |
| Pressensé's Contemporary Portraits .....             | 188  |
| Nathaniel Hawthorne .....                            | 189  |
| MISCELLANEOUS:—                                      |      |
| Sketches from the Gallery .....                      | 190  |
| Nineteenth Century Pioneers—W. A. Iden .....         | 194  |
| Spirit of the Press .....                            | 191  |
| Foreign Ecclesiastical Affairs .....                 | 191  |
| Free Church Heresy Cases .....                       | 191  |
| English Congregational Chapel Building Society ..... | 196  |
| Mr. Dale's Lectures at Union Chapel .....            | 197  |
| Disestablishment in Scotland .....                   | 197  |
| Airedale College .....                               | 199  |
| Lancashire College .....                             | 199  |
| Rev. T. Jones, of Melbourne .....                    | 198  |
| Epitomes of News .....                               | 199  |
| News of the Churches .....                           | 200  |

**THE****Nonconformist and Independent.**

[Combining the Patriot, Nonconformist, and English Independent.]

**THURSDAY, FEBRUARY 19, 1880.**

**THE CONTAGION OF BARBARISM.**

The fanatics of war mistake the issue raised by Liberal demands for inquiry into the military executions in Afghanistan and the brutal orgies of ill-disciplined soldiers in South Africa. Lord BEACONSFIELD thinks it sufficient to assure the country that General ROBERTS, amongst those who best know him, bears the character of a very merciful man. We have no doubt of it. All the more do we detest an inhuman policy that puts so merciful a man into a position in which the hanging of captives to the number of a hundred or upwards can be regarded as a duty or a necessity. The more dreadful he felt such a duty to be, the more is he to be pitied; but we have no feeling but one of indignation and loathing for a policy which, for shadowy and insufficient aims, described variously and inconsistently from month to month, has brought upon a professedly Christian nation and its army the intolerable shame of executing defeated enemies in cold blood. It is necessary to be clear on this point. For the fury of the Jingo faction is now, by the steady fulfilment of every prediction made by men like Lord LAWRENCE as to the consequences of ministerial recklessness, wrought up to such a pitch, that they snatch at any weapon of falsehood and slander to inflame popular feeling. "The Radical," we are told, "murders the reputation of one fellow-countryman that he may strike over its carcass at the reputation of another;" in this bettering the example of "the Zulu," who "picks up the dead body of his comrade and carries it before him as a shield against his foe." Bitter nonsense of this kind, alternating with snatches of "Rule Britannia," will form the chief entertainment of many public meetings before long; and therefore rational patriots cannot distinguish too clearly or emphatically between accusations against personal character, and condemnation of a policy that puts good men into false positions. Conventional morality relieves a soldier of all responsibility for acts inevitably resulting from the general orders of his superiors. We say conventional morality, because we more than doubt the existence of any Divine foundation for it. We are very much of HOSEA BIGLOW's opinion, that—

If you take a sword an' dror it,  
An' go stick a feller thru,  
Guv'ment ain't to answer for it,  
God'll send the bill to you.

But when that opinion prevails, war will have become impossible. Meantime, it is notorious that good men when on military duty do not ask whether a policy is justifiable or not; they only make sure that they understand their orders.

In other comments on the sanguinary tangle in which Lord BEACONSFIELD has involved our foreign policy, we have maintained that our Afghan and Zulu victories have done more harm to England than to her alleged enemies. The damage done to our victims is cruel, but it is mainly physical; the evil that recoils upon ourselves is moral. And we are sure that, as with individuals, so with a nation, falsehood to the highest laws of its life is a direr calamity than any material loss. If any should think that this is airy sentiment, with no place in practical politics, all we can say is that for them the story of Israel—indeed, of Greece and Rome—has been written in vain. Now, the importance of

these horrible reports from Afghanistan and South Africa to our minds consists in this—that they are premonitory warnings of the swiftness with which the curse is falling upon us. It is a foolish fallacy that Radical politicians sympathise less with their country than with their country's foes. For ourselves, it is not the deaths of some hundred Afghans on the gallows, in addition to thousands slaughtered on the field, that chiefly move us, but this—that our heroic nation, in whose grand history we have so much pride, should have been betrayed into a miserable filibustering adventure in which, besides the slaughter in battle, each side takes its turn at murder in cold blood. In an earlier age the moral mischief and degradation would not have been so great, because the Christian ideal of life was not so generally realised—at least in the form in which it is now professedly received. The victors would have tortured their captives for information, and afterwards hung them or chopped them up, as a mere matter of business, which came in the day's work. But how great is the difference now! In these days we have to explain away, and refine, and quibble. Proclamations are issued solemnly declaring that "the Afghans proved to have shared in the late rising will be executed as rebels *de facto*"—mark, not as assassins—"against the Government of the country;" and repeated telegrams announce uncontradicted the execution, in strict accordance with the threat, of prisoners taken with arms in their hands. These prisoners are captured in scattered places and under a variety of circumstances. But when the conscience of the country revolts at this retrogression to savage tactics, it is suddenly discovered, for the first time, that all these men had been concerned in the murder of the Embassy. Yes, and if the happy English people, living in their safe homes, could only see all that is going on in that wretched land in their name—the burning of villages, the cutting-down of vineyards, the "ringing" of fruit-trees, the torture of men examined under the lash—a great many more explanations would be required to restore our self-complacency.

What is the story Dr. RUSSELL tells of the panics and drunken riots of the troops in South Africa but a fresh warning of the demoralisation inseparable from our condescension to the level of savage life by our glorification of brute force? Sir GARNET WOLSELEY says these reports are "gross exaggerations" and "transparent untruths." Without presuming to decide how far such epithets may be due to a soldier's opinion of the amount of license necessarily allowable to troops, we think Dr. RUSSELL's reputation and character afford quite sufficient ground for believing that most deplorable disorders have taken place. And what wonder! It is not in human nature to be pitted against one set of savages, and allied with others far more brutal, without losing something of the restraints of civilisation, to say nothing of Christianity. Of course, the apostles of brute force cry out that all the mischief results from the dishonour done to their idol the "cat." And there is some force in their assumption that men doing a brutal work must needs be treated as brutes. But, according to accounts received, the lash was very freely used as long as the law permitted it—that is, on hostile ground. And the state of discipline there does not seem to have been substantially better than on the march through Natal. The truth is, we are involved in a policy originating in cowardly fear of Russia, that defies selfishness and scorns all moral law. What wonder, then, if, in its pursuit, we proceed from evil to evil?

**THE PROPOSED PERSIAN PROTECTORATE.**

We have evidently a new surprise in store for us, and we fear that it will prove a costly one, unless the reckless course of the Government can be arrested before the new treaty with Persia is signed and sealed, and there is nothing left to us but futile protests and vain regrets. Lord BEACONSFIELD has long been of opinion that England is more an Asiatic than a European Power, and his actions are in entire consistency with the belief which he is known to entertain. Asia has had his whole thought and consideration since he first grasped the reins of Government, and Asia occupies his energies still. It is the relation of the Turk with Asia which commends him to Lord BEACONSFIELD's sympathy; it is the Asiatic part of his dominions which Lord BEACONSFIELD has taken under his protection; it is an island which has always been more closely associated with Asia than with Europe which he has seized and occupied under the cover of an agreement with the SULTAN; it was with the help of Asiatic troops that he was prepared to meet the Russians in arms if they had been mad enough to dare the shock; and it is because Russia is the only power in the world which can cross our path in Asia and set a limit to our Empire, that he hates Russia with an intensity



which has become fanatical, and which threatens ere long to light the lurid flames of war. No European interests have power to attract more than a moment's attention. The claims of Greece, the legitimate aspirations of the Bulgarians, have been unable to elicit the faintest sign of interest; domestic legislation has been almost openly contemned. England's Asiatic interests have been the one subject which has really occupied the thoughts and called forth the energies of the Government, and at this moment they are pressing forward a policy which will plunge us yet more deeply into the inextricable confusion of Asiatic affairs.

Now all this is perfectly consistent with the known character and views of the PREMIER. He is Asian by blood and by habit of mind. There is the glitter and glamour of the Arabian Nights even about his novels. There is a strong Oriental tinge in all his best work, and he is but acting in entire consistency with himself in bringing it into his politics. But the marvel is how he can induce a knot of sober Englishmen, not at all visionary in their habit of mind, or Asian in their political ideas—some of them, indeed, rather bucolic and prosy, about as humdrum Englishmen as you could easily find—to take up his ideas, and to make them the policy of a party which, if it is anything, is emphatically English, and is nursed on the traditions of English aristocratic society. Lord SALISBURY is the English aristocrat pure and simple, with all the prejudices and many of the virtues of the class; but he seems to have caught the enthusiasm of Lord BEACONSFIELD for the Asian mystery, and to have lent himself unreservedly to a policy which, unless it receive an effectual check, will bring the whole of Southern Asia upon our hands. Not Lord SALISBURY only, but the whole Ministry seems to be growing as Asiatic as Lord BEACONSFIELD could desire. They are already morally responsible for the good government of the Turkish Empire in Asia; at least they saved it from destruction with a kind of pledge that they would look after it; and now they are taking another effete and dying despotism, if possible more base, brutal, and destructive than the Turkish, under their shield, and will make us practically responsible for the welfare of the vast populations which lie between the frontiers of the Burmese Empire and the Bosphorus—a responsibility before which statesmen of the most imperial temper might well stand appalled.

The pursuit of a scientific frontier in India is bearing the fruit which wise men foresaw and foretold. It is already making a new and advanced frontier necessary. The old frontier, the mountain range, was natural and easily defensible. Behind it we could await with confidence the assault of any enemy who might be mad enough to assail us. With a united and contented India behind us, and with the full command of the seas, we were in a position of entire security, and could afford to treat with great composure the intrigues of States outside our pale. But now, as was foreseen, we have come out of our fortress into the open, and are exposed to menace on every side. The truth is, that the "scientific frontier" was an excuse for commencing operations in Cabul, and extending the bounds of our Empire until Afghanistan, and ultimately Persia, are absorbed by it, and we meet Russia in the Central Asian steppes. Lord BEACONSFIELD believes that we are more an Asiatic than a European power, and he is resolved to make it appear. The whole course of his policy, including this new Persian entanglement, has had one simple object in view, to bring the power of our Empire to bear as a ruling force on the countries which at present lie outside our pale. We are to be the supreme power in Asia from the Bosphorus to the Irrawaddy if the policy of the PREMIER is crowned with success; and one thing in that case will be absolutely certain, we shall never close the gates of the temple of JANUS; we shall never know what it is to be at peace.

The new scheme might very fairly be described as a plan for making war with Russia ultimately inevitable. We are raising up Persia to use her as a tool to counterwork Russian schemes of ambition. We cannot take Herat ourselves, but we incite Persia to take and hold it, to keep it from the CZAR. It is an act of political profligacy of the grossest kind; it violates every principle which England ought to hold sacred, and sets an example which had Russia been guilty of it we should be the first to brand with shame. The tyranny of the Persian Government is a byword even in the East. The population in Persia is literally withering away under its blighting influence, and to make over Herat to the SHAH is to make it over to wasting and destructive oppression, which we shall have no power to mitigate. To reform the SHAH is a more utterly hopeless task than to reform the Turk. And the policy is as weak as it is wicked. To work against Russia under the cover of Persia is to draw at once upon Persia Russian hostility. Persia will

be held to be, and rightly held to be, but another name for England, for without the support of England Persia could not stand for an hour. If Persia is to be an effectual barrier, we must make her so; in other words, we must take Persia under our protectorate. Then the Persian frontier will be practically the English frontier, and the outpost of our Empire on the Russian border will be Astrabad.

We regard with unspeakable anxiety this restless pushing forward of the frontiers of our Empire. Its issue must be enormous expense, constant wars, the rapid growth of the spirit which has got the expressive name of militarism, and the dire demoralisation of our people. And yet we cannot hide from ourselves that there is a large class of the unthinking public, and it is a class which seems now to be in the ascendant, which will be greatly charmed with the idea, and will regard Lord BEACONSFIELD more than ever as the most brilliant minister of modern times. God grant that we may not be preparing for ourselves some great catastrophe, to teach us the lesson which we may learn more benignly from His Word, that high-handed wrong never fails to avenge itself on the wrongdoer, and that, pitiable as may be the miseries of the men or the peoples who suffer it, those who perpetrate it are the most to be pitied of all.

#### THE SOUTHWARK FIASCO.

It is certain that the Conservatives have won a decided victory at Southwark. The Conservative journals have shrieked over it in wild exultation; the Tory majority have raised a shout of triumph which could hardly have been surpassed if they had already emerged in safety from all the perils of the dreaded dissolution which has so long been looming before them. That Mr. CLARKE is Member for the "transpontine" constituency (as superfine journalists would call it) is as certain as that MARLEY was dead when his ghost appeared to SCROOGE—as dead as a door-nail. That being so, what more remains to be said? It is clear now that Mr. GLADSTONE's grand campaign in Midlothian has all gone for nothing; that the disregard shown by the Liberal leaders to the wise admonitions of those who know the country better than they possibly could do has recoiled on themselves—their mischief has returned upon their own head, and their violent dealing has come down upon their own pate; that Lord BEACONSFIELD is recognised by the nation as a great patriot Minister, and his opponents as mean-spirited, envious, and malignant beings, who cannot forgive the nobility they are unable to imitate. If there are any who doubt all this, it is only because they are given up to those strong delusions which have taken possession of the Liberal party and are interfering with their prospects. And yet we venture to doubt whether the journalists who adopt this tone believe in their own swelling words. Their jubilation does not show a consciousness of strength, but rather an astonished sense of relief, of which they are determined to make the most. To do the Tories justice, they can always shout. If they are beaten, they proclaim that they have won a moral victory; if they score an exceptional triumph, they at once go into ecstasies of delight. If the Liberal party had rallied round their leader in the times of difficulty during the closing days of the last Parliament with the same fervid zeal which the Tories display now that they feel that the heart of the country has gone from them, there would have been no premature dissolution. If the discomfited Opposition had closed their ranks with the same unanimity and determination which the Tories exhibited under parallel conditions in 1874, the reaction would never have become so powerful as it has been. But it would be idle to indulge in such retrospects except in the hope that they may teach our friends salutary lessons, and especially lead them to appraise the exaggerated rejoicings of the friends of the Ministry at their proper value. There may be some on whom they impose for the time, and who are ready to believe that this victory—so entirely due to local circumstances and intestine party divisions that it is really little more than a "fluke"—is to be regarded as an index of the state of popular opinion relative to the foreign policy of the Government and the tactics of the Opposition.

The leading article of the *Times* on Mr. CLARKE's success can only be described in one way. It was pure and unadulterated balderdash, the writer of which had not even the sense, so far, to recognise facts as to give even the appearance of fairness to his extreme partisanship. Mr. WALTER's eagerness to serve his new friends betrays him into serious mistakes. The strength of the *Times* has rested on the common belief in its moderation, if not its impartiality. It used to be regarded as representing that neutral body of politicians, the inclination of whose sympathies to one side or the other determined the relative position of parties and the course of public policy. So long as this impression could be sustained, the journal had weight; but with a

singular infatuation it is doing its utmost to destroy this idea, and so rob itself of its power. As a Tory journal, it is on a level with all others of the same class, and its one-sided statements are subjected to the same discount which sensible men apply to mere party representations. It has outdone even Tory journals in the extravagance of its assertions on the Southwark election, and even those who know the facts only as they appear on the surface, laugh at the folly of a journalist who fancies that he can afford to ignore them. Had there been anything recondite in the explanation of this extraordinary episode in the fortunes of a metropolitan borough of the strongest Radical colour, this endeavour to gloss it over, and to represent the return of Mr. CLARKE as a manifestation of the Tory sympathies of the people, could have been better understood. But the facts are written in such large characters that no one who is not wilfully blind can fail to understand them. They have almost as little to do with the comparative merits of the Ministry and the Opposition as with the politics of the moon. The Tory candidate received a little under 8,000 votes—that is, a little more than one-third of the constituency, for various reasons, recorded their votes on behalf of a candidate who will give the Ministry his support, but who is the representative of the great "bung" interest quite as much as of Tory politics. But if we were to make the Government a present of all the votes, given on considerations wholly irrespective of their policy—personal considerations of preference for Mr. CLARKE as an eloquent speaker, or class considerations of dislike to Mr. DUNN as standing in the way of a labour candidate, or trade considerations, such as affected the traffickers in strong drink,—all that it means is that the ordinary strength of the Conservative party in Southwark has been so far swollen by means of the Whig secessions and the Tory residuum together, that, in a fair contest, the Liberals would not be in a majority of more than two to one. This is the state of things over which the leading journal raises a passionate hurrah, which reminds us only of the shout of a wild Indian who has just scalped his foe. There was nothing new in the leader except this fierce joy. It was simply the article which seems to be kept in type, ready to be brought out on every possible occasion, and which on an average makes its appearance about once a week with the same confident assertions as to the feeling of the country, the same gross misrepresentations of the spirit of the Opposition, the same senile whinnings over the wickedness of those who dare to criticise those innocent victims of Liberal hate, Lord BEACONSFIELD and his colleagues. If Mr. DUNN had been returned, we have little doubt that that fact, however inconvenient, would have been made to fit in with the theory which the *Times* is pleased to set forth as infallible truth.

There is something more extraordinary even than the thorough-paced Toryism to which the *Times* has committed itself, and that is that the great Liberal journal should have taken this particular occasion for repeating its advice as to the necessity of showing tolerance to Mr. WALTER. If we are to judge by the *Times*, we should say that Mr. WALTER does not wish for the tolerance, for the journal loses no opportunity of showing how completely it has separated itself from the Liberal party. Its action in the matter of the Southwark election is simply on a par with its procedure everywhere. Its reports were Tory, and its comments, as we have pointed out, even still more decidedly Tory. If the man who moves this great organ and gives it this decidedly Tory character is to be returned as a Liberal, Liberalism is simply turned into a farce. It would seem as though just now the Jingoism in our ranks are endeavouring to assert themselves, and it is necessary to speak plainly on the subject. We have been asked to hold in abeyance our views on great questions of reform in order that there might be a distinct expression of public opinion on the foreign policy of the Government. We are now urged to tolerate differences on this very question of foreign policy, and to vote for Jingoism if they profess to be Liberals. It is true they abuse our leaders, calumniate our policy, misrepresent and caricature our action, but they hoist the Liberal flag, and we are besought to follow them for the sake of union. The mentors who give such advice will do well to take care lest they quench the enthusiasm which alone can secure a Liberal victory that is worth the name. As to the use made of the Southwark election to encourage this view, it is in direct contradiction to the facts. Mr. DUNN is a teetotaller, and was offensive to "the trade." He opposed Mr. ODGER at the general election, and thus the hostility of a large section of the working men was excited against him, and was fanned to white heat by Mr. SHIPTON. He displeased the Roman Catholics and Home Rulers, and a decree went out against him from the Home Rule Execu-



tive, before which Mr. SULLIVAN succumbed, and withdrew his promised support. Finally, he was a man of pronounced opinions, and so the old Whigs either went over to the enemy, or sulked in their tents. Two letters appeared in the *Times* of Tuesday, which explain the whole matter. The one was from Mr. MACDONALD, who still insists on the necessity of labour candidates, as though there were not a number of constituencies in the country where the working men can return one of their own class any day they choose. They have, no doubt, kept Mr. DUNN out of Parliament, and we hope they are satisfied with the nice little bit of work they have done, and that their satisfaction is shared by the Liberal M.P.'s who stood behind them. But they must excuse us for refusing to believe that there is any real desire for a working man representative among the working classes themselves, when Mr. SHIPTON could only poll 800 votes. If the working men were in earnest, GEORGE ODGER would have been returned in 1874. It is easy to lecture the middle classes on this point, but it is in an entirely different quarter that the exhortations should be addressed. The Liberals brought out Mr. HARDAKER at Bradford, and had his own class supported him he must have been at the head of the poll. But they deserted their fellow-workman there, as they have done elsewhere. The middle-class leaders will not refuse to accept their representative if his own brethren will support him. But it is absurd to go on losing elections to assert a principle on behalf of a class whose own members do not care for it. The second letter is that of Mr. DUNN, which speaks of the thousands of abstentions. Here is the key to the whole election, and the explanation reflects deep discredit on those who have allowed Toryism to score such a success.

But we must not forget that there was another election last week, and if Southwark was lost, Barnstaple was saved, very much to the surprise of the Conservatives, who had made sure of a victory. It is true, we only held our own, and that in a small constituency. But it is in such constituencies that Liberalism might have been expected to lose ground, and it is satisfactory that Barnstaple gives no indications of this. Southwark gives a warning to Liberals against disunion; it shows also that the effect of Jingoism on the metropolitan constituencies has not passed away; above all, it reminds us to how great an extent Toryism rests on the support of the publicans, and how largely they are the creators of our Parliament. But there is nothing in it to cause a doubt as to the extent of the Liberal reaction in the country at large, and to abate our hope as to the results of a general election. Perhaps Liberals are too sanguine; but, if so, the Government can easily demonstrate their folly. Let them dissolve Parliament, and we shall soon know who has read the opinion of the country rightly.

It is grievous to have to record another shocking and dastardly outrage upon the Emperor of RUSSIA. On Tuesday evening the oft-threatened attempt to blow up the Winter Palace at St. Petersburg was made, by means of a mine laid under the guard-room in the basement floor. There was a great explosion, by which eight soldiers were killed, and forty-five others injured. On the upper floor is the dining-room where, but for an accidental delay, the Imperial family would, at the time of the explosion, have been assembled at dinner. At the time we write no details have been received. But the conspirators must have been well acquainted with the interior of the palace, and could hardly have excavated a mine beneath, and fired it when they did, without accomplices among the members of the Imperial household. There is something appalling in the diabolical persistency of these criminal attempts on the life of the Czar, who has been no cruel despot, whose good intentions towards his subjects have been so often manifested, and who was about to celebrate the twenty-fifth anniversary of his reign. The atrocity of the deed is aggravated by the fact that at the present moment the EMPRESS lies upon a sick, perhaps a dying bed. Where is this system of terrorism on both sides to end—in sweeping reforms or in revolution? Never were the prospects of a great Empire apparently more inscrutable and hopeless.

As all the world is aware, the Southwark election, the result of which was declared on Saturday, was a great surprise—we were going to say to every one, but some people must have been in the secret. The following was the declaration of the poll:—

|                           |       |
|---------------------------|-------|
| CLARKE (Conservative) ... | 7,685 |
| DUNN (Liberal) ...        | 6,830 |
| SHIPTON (Radical) ...     | 799   |

It will thus be seen that Mr. CLARKE polled more votes than his opponents combined, and nearly 2,000 more than were given to Colonel BERESFORD, the Conservative, at the last general election. The article given above

on the subject may be supplemented by later information, which goes to show that the actual outcome was not the result of any reaction in favour of the Government, but mainly of an Irish intrigue, and of a thorough combination of the publicans against Mr. DUNN. There are in Southwark 1,200 Home Rule and Catholic voters, who had been advised by their leaders to vote for Mr. SHIPTON as the most pronounced in favour of their views. If this policy had been adhered to, Mr. DUNN would have been returned by a decisive majority. Why it was not is candidly explained in a letter to the *Standard* by "the hon. secretary of the Southwark Conservative Committee," who writes:—

I admit that it was the original intention of the majority of our Catholic voters to record their votes for either Messrs. Dunn or Shipton, on account of their promises in favour of the Home Rule question; but some days before the poll we formed a Catholic Conservative Committee, and canvassed the entire borough on behalf of Mr. Clarke. We issued an appeal to the Irish Catholics, which we distributed at the doors of all our Catholic churches, calling upon our people to vote for Mr. Clarke, on the grounds that the present Conservative Government had always acted most justly to the Catholic Church, and was far safer to trust with our religious interests than a Government composed of such men as Messrs. Dunn and Shipton.

The writer of this letter only lifts a corner of the curtain. The reason given for the sudden change is only a pretext, for it is entirely at variance with the action of this section at Liverpool. Did the Home Rulers discover that the Government were in sympathy with the Catholics only "a few days before the election," or were their intentions changed by some transaction behind the scenes—such as the promise, referred to by our vigilant contemporary, the *Echo*, that the half-a-million for loans to relieve Irish distress should be enlarged to three quarters of a million? Of course, if a considerable portion of the 7,000 unpolled votes had been recorded, the Liberal cause would have triumphed over this intrigue of the Government with a section whom the PRIME MINISTER lately denounced as aiming at a dismemberment of the Empire. But there seems to have been a great abstention on the part of moderate Liberals, while out of 643 persons connected with the drink traffic only three were in favour of Mr. DUNN! However, the Government have, by hook or by crook, gained such a victory in Southwark as they intensely desired. Probably it will be short-lived so far as that constituency is concerned. We believe the SHIPTON party is extinguished, and that there is good prospect that last week's defeat will be repaired by the return of two good Liberals at the general election.

There is a prevalent impression that the issue of the Southwark election will hasten a dissolution. The Home Rulers have gone far—with what object apart from sheer perversity it is not easy to divine—to prevent the business of the Session from being prosecuted, and hon. Members on the Conservative side are said to be generally eager for an appeal to the country during the Easter recess. The warning may be as needless as have been many preceding warnings; that Ministers shrink from the production of an unpopular Budget before the dissolution, is likely enough, and that the inscrutable Home Rulers will supply them with an election cry is, alas! too probable. The safety of Liberals is in thorough preparation for the contingency.

While a section of the Home Rule Members continue their policy of obstruction—as though retained by the Government to provide them with an effective election cry—even to the extent of delaying the Irish Relief Bill, the funds being raised for the same object are gradually increasing. The Duchess of MARLBOROUGH's and the Dublin Mansion House Funds together have been swollen to nearly £120,000, and the subscriptions raised in the United States, mainly through the agency of the *New York Herald*, form a reserve of another £40,000. The accounts from the country districts of Ireland are more hopeful than they were, and are summed up in the words "much suffering, but no starvation, except in the far-off islands, to which relief is being sent without delay or stint." "Any danger of famine," says the Duchess of MARLBOROUGH, "has, I trust, thank God, been averted;" and should the public liberality continue, her Grace has no fear of loss of life from want of food. Mr. PARNELL's mischievous mission in America has been a conspicuous failure, and he is said to be intent upon a tour in Australia. On the other side of St. George's Channel agrarian agitation has almost died out, and the various poor-law unions are hard at work grappling with the prevalent distress.

The news from Afghanistan indicates that there is a complete lull in military operations, that General ROBERTS continues to strengthen his position at Cabul, and that great preparations are being made for an advance from Candahar to Ghuznee early in March. What the actual policy of the Home Government is—if they have any—may, perhaps, be revealed during the debate in the House of Lords on the Duke of ARGYLL'S

impending motion—though we doubt it. In military circles at Cabul itself the impression is strong that Afghanistan will be broken up into separate chiefships, the British troops, however retaining the strong places, most probably including Cabul, and being maintained partly at the expense of the population. Meanwhile MOHAMMED JAN has to be dealt with, and, after him, ABOUREAH-MAN, the Russian protégé, who is advancing from Balkh, and subsequently the troops sent to reduce Ghuznee may be sent on to co-operate with Persia in the occupation of Herat. Thus the prospect indefinitely widens, and we may, in the end, have to take upon ourselves the defence of that flaccid Oriental State against the Russians in Central Asia.

## NINETEENTH CENTURY PIONEERS.

### VI.—WILLIAM ALLEN.

THE list of Nonconformist Pioneers of the Nineteenth Century would be certainly incomplete without some members of the Society of Friends. Their title to be called Nonconformists no one will dispute. They may be almost called "the dissidence of Dissent." They were among the first—if not, indeed, as a body, the very first—to recognise and proclaim the great principle of religious equality. Few have suffered so much as they have on its behalf, and they have through their whole history been faithful witnesses to its truth. And, to their great honour, some of them have been among the most conspicuous pioneers in the cause of freedom and philanthropy. Such were William Allen, Joseph John Gurney, Joseph Sturge, and others we might mention. To the first of these we dedicate the following article.

William Allen was born in London on the 29th of August, 1770. His father, who was a member of the Society of Friends, was a silk manufacturer at Spitalfields, and was very anxious that his son should succeed to the business. But the bent of his mind, even from childhood, was strongly in the direction of scientific and philosophical studies. When only fourteen years of age he contrived, out of very simple materials, to construct for himself a telescope with which he could see the satellites of Jupiter. After a brief period of probation in his father's calling, he was introduced by Joseph Gurney Bevan into his chemical establishment at Plough-court, and ultimately became the owner of that large and lucrative business. But, not content with mere mercantile success, he addicted himself with great ardour to the study of natural science, astronomy, botany, and especially chemistry. He entered himself physicians' pupil at Thomas's Hospital, and soon attained considerable distinction by his scientific acquirements. In 1802 he was elected member of the Linnean Society, and was invited by Dr. Babington to become joint lecturer with him on chemistry at Guy's Hospital. His fame grew rapidly, and the next year he was applied to by the managers of the Royal Institution, through Mr., afterwards, Sir Humphrey Davy, to deliver in their theatre the course on natural philosophy which he had given at Guy's. Mr. Allen continued, for several years, to be a lecturer both at Guy's and the Royal Institution. In 1807 he was elected Fellow of the Royal Society. But though he was an enthusiastic student of science, he never allowed his mind to be so absorbed in that pursuit as to neglect the higher claims of humanity. So far otherwise, that from early youth to the day of his death, he engaged with great earnestness and activity in almost all forms of philanthropy which existed in his age. Among the objects to which he dedicated time, labour, and money, we find the slave trade and slavery, the civilisation of Africa, popular education and reform of the criminal code, the abolition of capital punishment, the establishment of savings banks, improved dwellings for the poor, the Bible Society, relief for the Greek refugees, succour for the persecuted Waldenses, religious liberty, and international peace. He was one of the founders of the Peace Society, which, like not a few other good projects, was organised at his house in Plough-court.

Mr. Allen's sympathies were early enlisted in the anti-slavery cause, and in the diaries which he kept when he was yet in his teens, there are some very interesting notices of the debates which took place in the House of Commons on that subject. Thus, in commemorating one such discussion in May, 1789, he says, "The principal speakers for the cause of humanity were Wilberforce, Pitt, Fox, and Burke. The pleaders for slavery and oppression—Penrhyn, Gascoigne, Newnham, Sawbridge, Maitland, and perhaps more whose names I forget—indeed, they are not worthy of remembrance." It is pleasant to find this galaxy of great names on one side, while on the other there is not one that has not sunk into utter obscurity. But very soon William Allen became himself closely allied in council and action with Clarkson, Wilberforce, Stephen, Zachary Macaulay, and the other devoted workers in that long struggle for the abolition of the slave trade.

But the first work of benevolence in which he was prominently engaged was to provide means for relieving the appalling distress which existed among the working classes in London, and especially in Spitalfields, towards the close of the last and the beginning of the present century. It was the war time, when what Lord Derby called "the glory and gunpowder business" was in full swing. Trade was paralysed; the harvests had failed, corn had risen to almost famine prices. "There was," he says, "a dismal scarcity of provisions, bread fifteen pence the quarter loaf." By his exertions, a soup committee was formed, which dispensed some two or three thousand quarts of soup a day, at an expense of



some £150 a week to the generous promoters. Yet the poor, ignorant mob, driven to desperation by the excess of their sufferings, while breaking forth into riots, directed their fury particularly against the Friends, who were their most active benefactors, as though they were in some way responsible for the distress, and at the interment of William Allen's father at Whitechapel, we are told "the rabble proved very disturbing." It is curious that during the Crimean War similar attacks were threatened against Joseph Sturge and the Birmingham Friends. Mr. Cobden, writing to Mr. Sturge on that occasion, recalls to him the precedent of 1800.

It is amusing, he says, to see the mad vagaries of the persons who charge you of all men, with being the cause of dear bread. It reminds me of what occurred after the great French war had produced its natural consequences—dear bread, and want of employment—when the London mob in the neighbourhood of Spitalfields directed their vengeance against the Quakers, as being the authors of their misery, the Quakers having been, be it remembered, almost the only people who steadily opposed the war for which the said mob were clamorous.

Not the least important service rendered by William Allen was the part he took in the establishment of the British and Foreign School Society. His attention was early attracted to the work which Joseph Lancaster had begun with such remarkable success. He says his own feelings when he first visited the schools "were overpowering, and found vent in tears of joy." But Joseph Lancaster, while he had marked aptitude for organising and conducting schools, was deficient in habits of business, and was moreover of a somewhat opinionative and impracticable temper. The result was that he became involved in serious pecuniary difficulties which threatened to swamp his whole enterprise. From this he was saved, partly by the munificence of one man, Mr. Joseph Fox, who paid two thousand pounds to satisfy the most clamorous of the creditors, and made himself responsible for four thousand more, and partly by the immense labour bestowed by William Allen, in reducing to order the utter chaos of poor Lancaster's accounts. Ultimately, the latter was persuaded to commit his financial concerns into the hands of trustees, and this issued in the formation of the British and Foreign School Society, of which William Allen became the first treasurer. For several years this was a heavy burden upon him, but he succeeded in enlisting the patronage and support of many important persons, among others the Duke of Bedford, the Duke of Sussex, and the Duke of Kent.

The labours of Allen for the relief of the working classes in London, led him to consider the suffering state of the working populations in the manufacturing districts generally. While under a deep impression of the importance of the subject, and cast down with hearing repeated tales of woe, which there were no means of relieving, information reached him of the new system that was at work in the cotton mills at New Lanark. He soon made the acquaintance of Robert Owen, and struck with what he calls "his noble plans for ameliorating the condition of the labouring and manufacturing poor," he was induced, after long and anxious deliberation, to become a partner in that enterprise. Owen's peculiar religious, or, rather, irreligious, views were not then developed. But even when they were, Mr. Allen did not withdraw from Lanark, as he then had the additional motive of being able by his influence to counteract the infidel opinions of his associate. He continued for about fourteen years in this connection, watching especially with great care over the moral and religious interests of the community, and then his partnership with Owen was dissolved.

William Allen's philanthropic exertions were not confined to his own country. He travelled repeatedly and extensively on the Continent of Europe. In 1818 he and his friend, Stephen Grellet, took a journey which lasted for eighteen months, beginning with Norway and Sweden, and through Finland to St. Petersburg. They remained in the Russian capital for some time, then proceeded through some of the large towns of Russia to the German colonies near the banks of the Dnieper, thence to Constantinople, Smyrna, Greece, and the Ionian Islands, and after a detention at Zante, in consequence of a serious and protracted illness, they returned home through Italy, Switzerland, and France. It was purely a pilgrimage of religion and philanthropy, the Friends being everywhere intent on promoting the circulation of the Scriptures, education, care of the poor, prison reform, and similar benevolent enterprises. During this journey William Allen made the acquaintance of the Emperor Alexander, of Russia, which ripened into what appeared something like sincere friendship on the part of the Emperor. It is known that Alexander had strong, if somewhat sentimental, impulses of piety, and he seems to have been drawn in an especial manner towards the Friends. On one occasion, when William Allen asked permission to speak to him freely on matters which lay heavily on his mind, he replied, "Certainly, I not only respect you, but I love you from the bottom of my heart." And very freely did the good Quaker speak to him at different times of education, hospitals, the poor, religious liberty, the slave trade, the persecution of the Waldenses, the oppression of the Greeks. Nor can there be a doubt that his words did exercise a marked influence on the mind of the Emperor. Indeed, during the whole of this and subsequent journeys on the Continent, William Allen seems to have made it a special object to gain access to the sovereigns and princes of the various countries he visited. He appears to have had, at one time or another, personal intercourse with nearly all the emperors and kings and queens of Europe. A disposition has been sometimes shown to indulge in a little banter at the propensity of Quakers to cultivate the society of imperial and royal personages. We will not say that a tincture of human infirmity may not mix with the feeling which prompts this desire, and it is quite possible that the simplicity of the good Friends may have been

occasionally imposed upon by the profession of sentiments that had not much reality in them.

But there cannot be a doubt that, in the main, William Allen and other Friends who have followed the same course were governed by the worthiest motives in trying thus to gain the ear of those in the high places of the earth. They thought of the enormous influence for good or evil which monarchs and their ministers wielded, and felt that by lodging in their minds some words of salutary counsel, they were dropping healing virtue into the very fountains of national life. For they never went for personal or selfish ends. It was always to urge some plea for the poor, the neglected, the imprisoned, the oppressed, or the persecuted; and they did this under a religious impulse, because they believed they had a message to deliver, as the Hebrew prophets had to the kings of Israel or Judah. And, like them also, those messages were delivered with an earnestness and sometimes a solemnity as of a communication from heaven, which did for a time at least produce a salutary impression on the minds of those who heard them, and, indeed, in many instances led to important practical results.

Another good work which Mr. Allen did for the service of humanity was to procure a condemnation of the slave trade by the Congress of Verona. He went first to Vienna, where he saw the Duke of Wellington, who then, as always, received him with the greatest friendliness and respect, and who strongly recommended him to proceed to Verona, that he might in person plead his own cause. At Verona he sought and obtained interviews with all the members of the Congress, and laid before them with all the simplicity and earnestness of his character the unspeakable horrors of the trade. His object was to obtain a declaration to make the slave trade piracy. But though the Congress did not go so far as that, it did record in the Treaty an article which placed the iniquitous traffic under the ban of all civilised States.

But we begin to find that it would be impossible within the limits of this paper to enumerate all the labours of this excellent Christian philanthropist. There is scarcely a country in Europe to which his beneficent activity did not extend. Finding in his travels extreme destitution and misery among some colonists in the Donauis in Bavaria, he raised a subscription for their relief, which was gratefully acknowledged by the King of Bavaria. At Bayonne in the Pyrenees, moved by the sufferings of the poor, he brought the matter to the attention of the authorities, and at the office of the prefect met "the mayor, the prefect, the secretary, and the members of different commissions," to concert measures for the formation of a *Société de Bienfaisance*.

I have been much engaged (he says in his diary under the date of Feb. 2, 1833) for the last few days in working at plans for Bayonne. Haubman and the sub-prefect called and conducted us to the mayor, to whom the propositions were read, and we afterwards met a committee convened upon this business. They seem quite in earnest, and there is no doubt some effectual measures will be adopted. We left the manuscript with them.

When William Allen was at Vienna in 1822, he saw a great many of the poor Greeks who, he says, "are passing through here almost every day, seeking refuge from their bloody enemies the Turks." The Austrians would not permit them to stay there, but forced them to go on to Ancona, not even permitting them to take the shorter road to Trieste. Their misery was extreme. Such Greeks as were resident at Vienna, dared not raise a subscription for them without leave of the police. William Allen was deeply touched, and went to Prince Esterhazy to represent the case.

The Prince, he says, told me that in consequence of my request, the Government will permit the Greeks to make a collection for the refugees passing through, and with regard to my other request that although they cannot give them passports to a port in the Adriatic, they will give them passports to Leghorn, whence they may go to Ancona by water. This is a very great thing gained.

It need hardly be said that Allen himself contributed largely to the fund. On his return to London he brought the matter before the members of his own society. A committee was formed, of which he was treasurer. He drew up a powerful address, stating their case.

The island of Scio, he said, the central point in modern Greece of civilisation and refinement, the seat of reviving literature, the favourite abode of the most opulent families, is become a waste, and nearly desolate spot, its comparatively extensive city a heap of ruins. Of one hundred and ten thousand inhabitants, the estimated population of the island, not more appear to have been left than from eight to twelve hundred. Above forty thousand are computed to have been massacred, and forty-eight thousand doomed to slavery, among whom are the wives and daughters of persons who lived in comfort and affluence. These unhappy females are now groaning under complicated and indescribable miseries.

Upwards of eight thousand pounds were raised, and committees of the most respectable Greeks were formed at Trieste, Ancona, Leghorn, Odessa, &c., and correspondents appointed at Constantinople, Smyrna, the Ionian Islands, Stuttgart, and Paris to co-operate with the committee in London.

Mr. Allen's sympathies were also deeply enlisted on behalf of the oppressed Waldenses, and when at Verona he earnestly pleaded their cause with the Duke of Wellington and the Emperor of Russia. On his return from Verona he paid a visit to them at their mountain home in the valley of La Tour, and was deeply interested by their simple piety and severe hardships, greatly aggravated by the persecuting laws under which they lived. The Emperor of Russia had encouraged William Allen to write to him on any matter in reference to which he felt any special concern. He availed himself of this permission to give him a full description of the grievances of the Waldenses, and to entreat his interposition on their behalf; and, as is stated in the "Testimony" which the Friends published on his death, "in

consequence of his exertions the Waldenses of Piedmont gained increased liberty of conscience."

At home the condition of the agricultural population greatly engaged the attention of William Allen. He bought a farm at Lindfield, in Sussex, and in the latter years of his life he passed a considerable portion of his time there, where he had established schools of industry, and pursued many plans for improving the condition of the labouring population. In addition to all his other labours he was a minister of the Society of Friends, frequently and largely engaged in the work of spiritual instruction, and taking a prominent part in all matters connected with the administration of the Society's affairs. And after all we feel that we have left the story of this remarkable and devoted life only half told. He died in the year 1843, in the seventy-third year of his age and the twenty-fifth year of his ministry.

#### ECCLESIASTICAL MISCELLANY.

**PRIMARY EDUCATION IN IRELAND.**—The Church at large has now pretty well made up its mind as to the inevitable in the matter of primary education in Ireland. In this country religious and secular education are for ever separated, as regards the action of the State. It is left with the various religious communities to look after the former; the State engages to provide for the latter, and that she is doing after the most liberal and efficient manner. Any Church that will not recognise and provide for this condition of things, which is forced on us from outside, whether we desire it or not, will act most unfaithfully towards the young committed to her charge. The Irish clergy in many places are becoming alive to their duty in this respect, and are looking after the Protestant children in National schools, as well as discovering, though late in the day, the fact that the National system of education, while making splendid provision for secular instruction, affords also every reasonable facility for religious instruction.—*Irish Ecclesiastical Gazette*.

**SOUTH SEA MISSIONS.**—The Rev. J. Inglis has now completed his translation of the whole Bible into the Melanesian language of the people of Aneityum. Up to this time the number of complete translations of the Bible in the South Sea Missions, including New Zealand, has been seven. This makes the eighth. At the last annual meeting of the British and Foreign Bible Society, the Bishop of Gloucester and Bristol, the learned Dr. Ellicott, said that while portions of the Scriptures had been translated into about one hundred and eighty-seven languages, he believed the exact number of translations of the whole Bible, in all the languages of the world, was fifty-seven. Ours, therefore, will make the fifty-eighth; and it is the second translation of the whole Bible made by missions exclusively Presbyterian. Not only so, but the whole cost of publishing the sacred volume is being paid by the people themselves.—*Free Church of Scotland Record*.

**ROMAN CATHOLICISM IN SCOTLAND.**—A pastoral letter by the Roman Catholic Archbishop of Glasgow to the clergy and laity of the diocese was read in the churches on Sunday. The number of baptisms in Scotland was last year given as 14,065, and in the diocese of Glasgow, 9,079; multiplying these by 22 gives the Roman Catholics of Scotland to be 309,430, and those in the diocese of Glasgow 199,738. In Glasgow there were 59 missions, 121 priests, 116 departments of mission schools, seven middle-class schools, three industrial schools, two reformatory schools, two orphanage schools, and one seminary, with 78 churches and chapels. On the 22nd of February, £170 13s. 9d. was presented as Peter's pence; to the Home School Committee, £192 2s. 6d.; and the Diocesan Fund had received £546 5s. 3d. £1,050 was collected for the Irish distress fund.

**THE CENSUS OF RELIGIOUS PROFESSIONS.**—One reason given by Nonconformists for objecting to the census of religions is that many would call themselves members of the Established Church who are only so in name; and there is, of course, something in the objection. There is a sense in which, such a return would, in our opinion, be misleading, when avowed Ritualists would style themselves Churchmen, instead of Romanists, which they are in heart. When men hold doctrines taught in the Romish Church and protested against in that of England they should not pretend to be English Churchmen.—*The Rock*.

**THE FREE AND OPEN CHURCH MOVEMENT.**—At a largely attended special meeting of the council of the Free and Open Church Association last week, Earl Nelson presiding, it was resolved to present a memorial to the incorporated Church Building Society drawing attention to the frequent violation of the society's conditions on which grants are made, by the subsequent renting or appropriation of seats stipulated to be free.

**MORE BISHOPS.**—Mr. H. Dixon, of Clifton, writing in the *Times*, makes a suggestion for the disposal of deaneries, which he describes as "virtually sinecures, thorough anomalies in this age of ecclesiastical activity." He writes:—"Let the ancient title and office of Decanus be retained; but, as each of the present deaneries becomes vacant, let that title and office be given to the senior canon residentiary, who should become, *ex officio*, the head of the chapter. Whether a slight addition might not be made to his income is, perhaps, a matter for consideration; but the decanal duties would be a barely appreciable addition to his duties as canon. This simple arrangement would in a very short time give the Ecclesiastical Commissioners the command of an additional £40,000 a year—enough to endow ten bishoprics at least, and that without in the slightest degree compromising either the dignity or the usefulness of cathedral establishments."

#### FREEDOM'S BATTLE.

ENGLAND! the home of Freedom and of Glory!  
Where bondsmen cannot breathe, but on whose shore  
The slave, once standing, is a slave no more.  
Land of heroic song and warlike story!  
Freely thy sons have bled for thee, and gory  
Have been thy fields and rills, when, for the fight  
Ploughshares were turn'd to swords, to aid the right,  
And rid the land of rulers predatory.  
Where now, my country, may we hope to see  
A bloodless Naseby? Or where turn to view  
Our peaceful Ironsides, for liberty,  
Charge, like their sires, a vain and thriftless crew?  
Ah! woe is me! Oh, shame to tell the tale!  
The fight is raging round a pot of ale!

W. K.



# ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.

THE twenty-sixth anniversary of this society was held on Thursday last, at the City Temple. The proceedings commenced with the usual noonday service, at which Dr. Parker preached; the subject being "the ground" (Luke xii. 16). It was to the land, the preacher urged, that we must go for our first lesson book; for God had stooped and written with His finger on the ground a Bible for every student of human life. No man can cultivate the soil merely by waving a diamond-lighted hand over it; the law is "in the sweat of thy brow"—literally in the sweat of thy nose—"shalt thou eat bread." The ground does not obey any one's dashing, angry passions. A man may go into his manufactory and smash all his machines, or into a laboratory and sell all his crucibles for eighteenpence, but if he goes into a meadow, he finds that Nature cares nothing for his tumult. He can swear at the plough and dismiss the ploughman, but Mother Nature does not even pucker her face at his blasphemy. The first lesson which the land teaches is that of work in hopeful patience. Why should not there be three harvests every year, and an orchard-stripping every month? Why should not the apples come in with the monthly magazines? Because Nature insists upon one thing—a long sleep. Merchants who are selling their blood, reason, and life for an extra £500 a-year should learn this lesson; they would do better for a long holiday. So would preachers if their people would dismiss them for three months' holiday in the year. Everybody now wants to dispense with labour, and there are large warehouses filled with labour-saving machines. The young lady who has nothing to do when she gets to the end of her journey takes the express train, to "save time." What does she do with the time thus saved? We have forcing-houses, and he recently visited an establishment in which there was a mile of glass; but it was but as a dot to an ion great million-acre Nature; we cannot putty and glaze the whole globe. The analogies and illustrations gathered from the soil lead up to great spiritual truth as to the cultivation of the soul. A character cannot be grown in a week or a month; it is the result of many years of continuous work. In some cases circumstances seemed very unfavourable to the development of growth in grace; but God is the Judge, and He is very pitiful. But it is the duty of every man to give his best energies to the work. One desirous of making a reputation in singing finds that it takes up all his thoughts; Charles Dickens, on a day on which he was going to read in public, would not see visitors. "These did it to obtain a corruptible crown." As men would preach better if they were always preaching, so hearers would give better if they were always giving. In the City Temple they had 166 collections every year. In Cow-cross and the back slums he might be content to preach without a collection, but to omit a collection when he preached to men and women who dressed well, he regarded as a dereliction of duty. The society for which he was now pleading had proved to him a friend in his youth, having given £100 towards the erection of a church at Banbury; he wished his friends now to give that £100 back to the society. Towards that sum he had received a cheque from a member of the Church of England, who having himself recently lost £1,000 in a speculation, but having been the means of keeping a Nonconformist minister from loss in the same way, had sent to him £20 as a "thankoffering." At the close of the service a collection was made, amounting to £41.

The annual meeting was then held, H. Richard, Esq., M.P., presiding.

The Rev. J. C. GALLAWAY, secretary, read the report, from which it appeared that the income last year was £10,351, as compared with £2,700 in the first year of the society's existence. The total of the guaranteed income for the first five years was £10,000; for the sixth quinquennial period, now entered upon, an income of £25,000 is calculated upon. During the society's existence aid had been given to 540 chapels, affording accommodation for nearly 250,000 worshippers, at a total cost of £1,100,000; towards this sum the society's help, paid and promised, amounted to £145,000, of which £10,000 only remains to be paid when the conditions are met. The report referred, in suitable terms, to the loss which the society had sustained in the deaths of Mr. John Crossley and Mr. John Remington Mills, the one a contributor of £9,821, and the other of £8,605, to its funds. In concluding, the committee remarked:—

The death of two such supporters in one year may naturally awaken the anxiety of the friends of the society. But "the silver and the gold belong to God" rather than to man, and He can easily make up for these losses if it be His gracious will; and already have symptoms of this compensative and recuperative power made their appearance. A gift of £50 for the Manse Fund from Lady Salt; a further contribution of £100 from Mr. Ruston, of Lincoln; a donation of £100 from Mr. A. Wells, of Nottingham; a promise of £500 from an old subscriber; a legacy of £500 from Mr. H. Brown, of Bradford, in addition to former subscriptions of £675; a special donation of £1,000 by Mr. Finch, of Tunbridge Wells, in addition to former contributions exceeding £3,000; a legacy of £2,289 from Mr.

J. W. Lee, of London; a gift of £4,000, subject to life annuity, by Mr. Simpson, of Slough; a donation of £500 and promise of £5,500 by Mr. Handel Cosham, of Bath; a promise of £5,000, at the rate of £1,000 a year for five years by Mr. Hudson, of Chester, of which two annual contributions have been already and promptly paid (such additional sums making a total of £19,439, just £1,113 above the united contributions of Mr. Crossley and Mr. Mills)—are illustrations of the mode in which God can make up in one way what He denies in another, and may well encourage the committee and friends of the society in their continued efforts and still enlarging schemes. Moreover, this society has yet to prove the all-compensating power of "the littles." Hitherto, it has done comparatively little in that way; but as the work of church-building becomes happily familiar to our people, and as the number of aided churches is constantly increasing, your committee cannot doubt that annual contributions from our churches generally, and especially from those who, by receiving grants, have put themselves under an acknowledged obligation to make some voluntary annual contribution to the general work, will prove one of the recognised duties of our churches; and that from that source alone will be raised an income which will more than compensate for the loss of some of the larger sums so indispensably necessary at the beginning of the work. If, for instance, 1,000 of our churches, aided and unaided, voluntarily contributed, on an average, two shillings a week each, or five pounds per annum, from this source alone (and who can doubt "the way" if there be only "the will"?) the proposed £5,000 a year for the Grant Fund would be at once realised.

The CHAIRMAN said: It is not necessary to say much to commend to your sympathy and support so admirable a society as this, especially after the very powerful address from the pulpit to which we have just listened. When I came to London, now nearly fifty years ago, no such institution was in existence. The great chapel builder at the time was Mr. Thomas Wilson, of Highbury, who had, by his own exertions, and mainly with his own money, built four of the largest, and, as was then considered, splendid chapels in London—Claremont at Pentonville, Tonbridge Chapel, in the Euston-road, Paddington Chapel, and Craven Chapel. That was not all that Mr. Wilson did, for he stimulated and aided the erection of chapels in other parts of London, and in all parts of the kingdom. I believe scarcely any Independent chapel was built during his life that did not share in his encouragement and liberality. Mr. Wilson was a remarkable illustration of what great results can be accomplished by one good man who distinctly sees what the work given him to do in life is, and does it as ever living under the eye of the great Taskmaster. Mr. Wilson was a man of no great capacity, and of scarcely any culture, but he had one talent given to him by Providence, and that was wealth; and he set himself to use that talent, under an habitual sense of responsibility. We may certainly say of him, as Dr. Johnson said of his friend Levitt, "and sure the Eternal Master found that single talent well employed." After his death, chapel-building was left in the country to accident and individual liberality, until 1853, when this society was established, mainly through the instrumentality of our honoured friend, Mr. Gallaway. (Hear, hear.) That society has done a great and noble work. It has helped in the erection of 540 churches, which accommodate 244,000 worshippers, and which represent half-a-million of people. (Hear, hear.) It has also been the means of eliciting contributions towards chapel-building to the amount of £1,100,000. (Hear, hear.) This is one of the special merits of the society, that it has provoked others to good works. It is far better for the society to have called forth so large a proportion of this amount from friends in different localities all over the kingdom, than to have given the whole of this sum itself. (Hear, hear.) Yet, after all the labours of this society, I am afraid we still very imperfectly overtake the demands made on us by the constantly-increasing population. Some very valuable letters have lately been published on this subject by Mr. Goodeve Mabbs, which, I hope, will stimulate all Christians, encourage them by the admirable results already achieved, and incite them by a sense of the much that remains to be done. I doubt whether there is adequate spiritual provision made for any part of our country except one, and that is the Principality of Wales. (Hear, hear.) The poverty of my countrymen has abounded unto the riches of their liberality. It will interest and encourage you if I state a few facts, showing the marvellous progress that had been made in chapel-building in the Principality within the last century and a-half. In the year 1742 there were 105 Nonconformist chapels in Wales—that was before the Methodist revival; in 1775 there were 171; in 1816, 993; in 1851, 2,826; and in 1871, the last return I have, 3,407. (Hear, hear.) This does not represent all, for in the last number the increase since 1851 is given only of the three principal denominations—Independents, Baptists, and Calvinistic Methodists. I could not get the returns from the Wesleyan Methodists and some minor bodies. You must also add to all this the provision made by our brethren of the Established Church. The churches in Wales amount to 1,280; so that, taking all together, there were provided in Wales, up to 1871, places of worship to the number of 4,697, for a population of rather over a million and a-quarter. (Hear, hear.) We have here also a powerful illustration of the efficacy of what is called the voluntary system. At the

Church Congress in Swansea, last year, the Archbishop of Canterbury, preaching the inaugural sermon, asked, with evident feelings of distress, why there are so many Dissenting chapels in Wales. His Grace added that he recommended the clergy, while they deplored this fact, not to denounce it; and he was kind enough to say that, after all, the existence of these buildings was some evidence that the Welsh people had, to a certain extent, a religious instinct, which I thought was not a remark that displayed much liberality on the part of his Grace, seeing that the same thing might have been said if they had been Mohammedan mosques or Hindoo temples. (Laughter.) But if he had gone on to inquire what has been the result, the practical effect of the multiplication of these Dissenting chapels in Wales, he would have had a reply which would have reconciled his feelings as a Christian to the existence of these obnoxious buildings, for it would have revealed to him the fact, that by the preaching of the Gospel in these buildings, and the Christian influence which they have been the means of diffusing through the whole population, crime has almost disappeared from the Principality. (Hear, hear.) A curious proof of that was given at the late winter assizes. Mr. Justice Grove was the presiding judge; in Merionethshire there was not a single prisoner to try; in Montgomeryshire the state of things was the same; in Anglesea I think there was one, and he was an Englishman. ("Hear," and laughter.) And so it was throughout nearly all the counties of North Wales, and at last the judge said, while he congratulated the Principality upon such an utter absence of crime, he thought it was a supremely absurd thing to take him down from London, where the courts were blocked with the quantity of work waiting, and to call together 30 or 40 gentlemen as jurors, in order to tell them they had nothing to do. So the conclusion at which he pointed was, that it will not be necessary very long to send judges down to Wales at all. (Hear, hear.) Let me give you another fact. About three years ago there was extreme distress among the labouring population in South Wales. I have reason to remember it, were it only on account of the generous and bountiful manner in which Englishmen responded to an appeal I made on behalf of my suffering countrymen. I went down among them, and visited from house to house; and I never witnessed, and hope I shall never witness again, such scenes of destitution and suffering. In house after house there was no food, no fuel, no furniture, and hardly any clothing for the children; but, in the midst of all this distress, there were no scenes of tumult, or violence, or riot of any kind. (Hear, hear.) I believe, so far as I can learn, there was in my own borough not a single police case arising out of the suffering of its poor people, so well had Christianity entered into their social life, and so evident was the effect produced by the preaching of the Gospel among the population. In facts of this kind we have ample encouragement to go forward in the work this society is organised to accomplish; for not only do you provide for the eternal and spiritual well-being of multitudes of your countrymen, but you contribute also to the social happiness, peace, and tranquility of the country. (Hear, hear.)

The Rev. W. CUTHBERTSON, in moving the adoption of the report, said he believed they had solved the difficulty how to get a good meeting for their societies, by obtaining permission to hold such immediately after Dr. Parker's Thursday morning sermon. One or two points in the report had been omitted from the reading, which he thought should be mentioned. One was, that a financial agent had been appointed for getting in the funds throughout the country; and the other was the change in the residential position of the secretary. The appointment of the agent entailed expense, but it had been deemed desirable to take this step. Mr. Gallaway was going into the Midlands, where Nonconformity was the pioneer of all progress. He believed that this change would turn out for the great advantage of the society. As to the work of the society, the Loan Fund was their sheet-anchor. (Hear, hear.) The Grant Fund became a teaching power, for when they approached chapel-building committees with a little money in their hands, it gave them a right to a place on the committees which met to consider the style of the building they should erect. Then manse were very pleasant things, and if the secretary would appeal to the women on the point, he believed he would meet with success. He hoped that the chairman's remarks did not mean that he objected to the erection of English chapels in Wales. That was a part of the society's work, and they also aided chapel-building in the colonies by grants without interest, which were much appreciated in countries where the rates of interest were very high.

The CHAIRMAN said he cordially approved the efforts made to establish English chapels in Wales. Nearly 35 years ago he went from London to the Principality, on a deputation from the Congregational Union, and strenuously urged on his countrymen the importance of making the provision referred to by the last speaker, as he saw that the English language was gradually spreading in Wales. Since that time, he had been down repeatedly

with Mr. S. Morley, who, with his usual princely liberality, had contributed largely to the establishment of English places of worship. (Hear, hear.) He was glad that Mr. Cuthbertson's remark had given him the opportunity of expressing his gratitude to the society for building English chapels in Wales.

The Rev. J. TOWNLEY, of Chinley, Derbyshire, seconded the motion for the adoption of the report. He said a few months ago he travelled for this society in different parts of England, and his experience confirmed the wisdom of the step taken by Mr. Gallaway in going to reside in the provinces in order to use his personal influence on the masses of the people in those parts. There were, besides this society, a distinct society for London, and another for Lancashire and Yorkshire; and he deprecated a feeling which he had found to exist in the two great northern counties, that it was sufficient to contribute to the local society. This society covered all England and Wales, and had claims upon the support of the entire country. (Hear, hear.)

Mr. C. E. CONDER presented the audited balance-sheet for 1879, showing total of receipts, with balance from previous year, £10,351 19s. 1d.; and payments, including aid to twenty-six churches and three manse, £3,977 14s. 11d.; leaving cash balance to meet payments shortly coming due, £1,347 4s. 8d., and invested in securities bearing interest, £5,028 19s. 6d. The reason for so investing was to provide for payment of life interest on £5,000 contributed on that condition. The society also held securities for £9,454 14s. 6d., loans without interest in aid of churches and manse, repayable in annual instalments. He also read the names of the committee proposed to be appointed for the ensuing year. Mr. R. Hudson, of Chester, was nominated as President.

To the resolution for the adoption of the report was added the election of the committee and officers, with thanks to them for their past services, and with power to add to their number so far as county representation was concerned. It was passed unanimously.

The Rev. NEWMAN HALL moved: That this meeting cordially approves of the English Chapel Building Society, because, by means of preliminary inquiries, friendly practical guidance, and its usual conditions, it endeavours to limit its pecuniary help to really satisfactory cases, and because its pecuniary help is so administered as to stimulate the generosity of the assisted churches, and to make them co-workers with the society in helping to sustain its resources, whereby their independence is maintained, and the permanent usefulness of the society is ensured.

He said if the resolution had been a text for a sermon it would have suggested these three divisions—information, limitation, stimulation. He had found the benefit of the information which the secretary was able and willing to afford, information by which a great deal of expense might often be saved, and the public spared some torture by having their Nonconformist buildings conformably to the laws of aesthetics and architecture. As to limitation, an incidental influence of the society was to prevent churches being built in a small town or village where there was already sufficient provision for the faithful preaching of the Gospel in connection with spiritual communion and Free Church principles, even though it was not quite in accordance with what was meant by Congregationalism. As to stimulation, the society would be doing injury if it superseded the necessity for exertion by others. Some people spoke of the benefit of there being a church provided for the poor; to his mind one of the greatest privileges of the Christian, poor or rich, was to contribute to the cause of Christ, and the poor man was robbed of his dignity and rights if deprived of the opportunity of contributing. While, therefore, they rejoiced at the progress made by other churches, this society had special claims on those who preferred the Congregational method of government. But beyond all that was the great claim every denomination had on all who believed in the Lord Jesus Christ. For every Christian church built was, or ought to be, a witness for God in the midst of a world of unbelief, selfishness, and sin, a harbour for the tempest-tossed, a home of brotherhood, a fountain of philanthropy, a temple of peace, a gymnasium of virtue, and a training-school for heaven. (Hear, hear.)

The Rev. Dr. AVELING, in seconding the resolution, said, in some parts of the country men whose means were very small would never have attempted the erection of a church but for the hope of being aided and advised by a society like this. Some cases which had been taken up by the society were now centres of usefulness of all kinds, and the congregations were becoming a great power in their several localities. The Loan Fund was the most useful branch of the work. The undertaking by the society to lend, say, £500 for ten years, free of interest, had been known to have the effect of leading the people to raise among themselves all the money they required. In very few instances was there any failure to record; and every church which was helped bound itself morally to give an annual collection to the society.

The resolution was passed.

The Rev. Dr. PARKER moved—That this meeting is strongly convinced that the work undertaken by the society was never needed more than at the present day, and in the days that loom before us; and, while earnestly



commending the differing schemes of this society (known by the names of the Loan, Grant, Manse, Irish, and Colonial Funds) to the increasingly generous support of our churches, would suggest for the consideration of our various church building societies prayerful, mutual consultation, with a view to a still more vigorous effort throughout the land in aid of suitable Congregational church building.

He said within the previous forty-eight hours the leading journal had stated that no good purpose could be served by Churchmen and Dissenters counting the churches, chapels, and schools they had respectively built, and had warned the public against such polemical statistics and contrasts. There was sound sense in what the *Times* said, but on the other hand, if Nonconformists had no chapels and schools to show, and could not point to the results of voluntary and independent effort, Nonconformity might be regarded as a barren sentiment. The Church of England had a right to say, "What can voluntaryism do?" And he knew no better answer than was given by societies such as theirs. He was glad to welcome them to that building, and he offered the hospitality of the church to any society which was doing an honourable and useful work.

The Rev. J. DE KEWER WILLIAMS seconded the resolution in a humorous speech. He urged that there had been need for this society in the past, and that there was need for it now. Population was increasing at such a tremendous rate, that all chapel and church building societies could not overtake it, except in Wales, where the population was so little and so good that this could be done. (Laughter.)

The resolution was passed.

Upon the motion of the SECRETARY, the following addition was made to the rules of the society:—

That in the event of any church or Building Committee not having applied for the society's promised pecuniary aid within three years of the date of voting the same, such vote lapse; but that such church or Building Committee may renew their application, which will be reconsidered by the committee in the light of existing means and circumstances.

Sundry verbal alterations were made in the rules, and the proceedings closed with a vote of thanks to the Chairman.

After the public meeting, thirty or forty friends of the society sat down to a collation, presided over by Mr. Richard, M.P., with Dr. Parker as vice-president. The occasion of this social gathering was Rev. J. C. Gallaway's approaching departure from the neighbourhood of London, to reside at Birmingham; a step taken not only on the ground of health, but also for the interests of the society; as its work, being emphatically provincial and free from centralisation, would, in several ways, be furthered by its secretary living in the heart of the midland counties. At the same time the London office of the society will be continued in full efficacy, Mr. Gallaway visiting it from time to time, and the assistant-secretary, Mr. Conder, being in daily attendance.

Rev. Newman Hall, Rev. Dr. Wilson, and other friends, spoke on the occasion, giving expression to the general feeling in recognition of Mr. Gallaway's long and signal service to the important work of Church extension, and hope of his prolonged usefulness to this growing movement, and his health and comfort in his new home. To this Mr. Gallaway replied with suitable acknowledgments.

On the motion of CHARLES SHEPHERD, Esq., seconded by Rev. G. D. MACGREGOR, the following resolution was adopted:—

That the best thanks of the members and friends of the English Congregational Chapel Building Society be presented to Dr. Parker and the officers of the church for placing at their service the City Temple on the occasion of this 26th anniversary. They specially thank Dr. Parker for allowing his unique and most important service on Thursday noon to form part of the anniversary celebration; thus giving the friends of the society an opportunity of hearing his discourse, and securing a most handsome collection in aid of the funds. They consider this generous act of Dr. Parker and his fellow-officers a great help to the work of the society; and rejoice that their noble sanctuary is so available in aid of Christian work.

The proceedings were then brought to a close.

**SUNDAY CLOSING IN WALES.**—Mr Roberts has introduced a Sunday Closing Bill limited to Wales. The preamble states that the provisions in force against the sale of fermented and distilled liquors during certain hours on Sundays, have been attended with great public benefits, and that it is expedient, and that the people of Wales are desirous that in their Principality these provisions should be extended to the other hours of the day. It is then proposed to enact that "in the Principality of Wales all premises in which intoxicating liquors are sold or exposed for sale by retail shall be closed during the whole of Sunday." To premises so closed the Licensing Acts of 1872-1874 are to apply. The date fixed for the commencement of the operation of the measure is, as to each county or place, the day next appointed for the general annual licensing meeting. The Bill is backed by Mr. Osborne Morgan, Mr. Richard, Mr. Hussey Vivian, and Mr. Holland.

#### MR. DALE'S LECTURES ON EVANGELICAL NONCONFORMITY.

MR. R. W. DALE, M.A., delivered the second lecture of the series on the "Rise of Evangelical Nonconformity," at Union Chapel, Islington, on Tuesday evening. Though the aisles and galleries were not so crowded as on the first occasion, when the chair was taken by Mr. Bright, the building was thoroughly well filled. Mr. Hugh Mason presided.

The CHAIRMAN, in opening the proceedings, said: What shall the man do that comes after the King? One week ago this chair was occupied by my distinguished friend and neighbour, Mr. John Bright. A regiment of reporters took down every word that fell from his lips, and the next morning the whole country read that grand speech which he made here. (Applause.) That speech was followed by a brilliant leader in the *Times* newspaper. That was followed by a letter, in the same paper, in big type, from the Bishop of Oxford; and that was followed by a masterly and crushing letter from my excellent friend, Dr. Allon. (Applause.) I do not yield even to my distinguished friend Mr. Bright in my devotion to the principles of Nonconformity. (Hear, hear.) Ever since I took the slightest interest in public affairs I have been a member of what is now called the Society for the Liberation of Religion from State Patronage and Control. (Applause.) At first I sent yearly my humble half-guinea, which was as much as I could afford. For several years I have had the honour of subscribing to its funds £200 a year, and in my own little sphere I have done what lay in my power to support the usefulness and the influence of that society. I have purposely come up from Lancashire to reside at this meeting to-night—(applause)—partly from motives of selfishness, partly from motives of gratitude. I wished to hear my friend Mr. Dale, than whom no man is worthier to be heard upon this question—(applause)—and I wished to show my respect for my friend Dr. Allon, who is ever ready to come down to Lancashire to promote in any way that he can, in the pulpit, on the platform, or in the pages of the *British Quarterly*, of which he is the accomplished editor, the great principles of Nonconformity. I have asked myself with Mr. Bright, and with, of course, all Nonconformists, why, at this time of day we, because we are Nonconformists, suffer any disabilities whatever on account of our conscientious and honest convictions upon religious questions, for we do even now suffer disabilities, some of them legal, some of them social, some of them ecclesiastical, and some of them religious, and I want to know if we Nonconformists are worse than any other people in the country that disabilities of any kind should be imposed upon us. I have told you that I come from Lancashire, and will you allow me to tell you what one denomination of Christians is doing in that great county, the denomination to which you and I have the great honour to belong? We are not the largest of the Nonconformist denominations in Lancashire.

The various branches of the great Methodist community outnumber us; then we have a very strong denomination of Baptists, and we have other Nonconformist branches of the Christian Church there. But I know more about my own denomination than I do about any other. I find that in that county we, the Independents, possess 275 chapels and preaching rooms, with 144,700 sittings. Our property, at a very moderate valuation, in chapels, schools, and colleges, amounts to three-quarters of a million sterling. Since the year 1870, which has been pretty much a time of continued bad trade, as many of you know, we have expended upon chapels and schools more than £150,000. In our Sunday-schools we have upwards of 90,000 scholars, taught by upwards of 10,000 teachers. That is the outcome of one denomination of Nonconformists in Lancashire, and that by no means the largest. We support, as you very well know, all our agencies, all our ministers, by voluntary contribution, and I must not forget to tell you that we are doing our full share as regards the promotion of day-school education. Now, when we have a community of Christians doing great work for our great Master, taking our full share of all public duties in municipal corporations, in chambers of commerce, and in everything else of a useful kind, I ask again why are we at this time of day subject to the smallest disability on account of our honest religious convictions? (Applause.) Are we less loyal to the Crown than any other class of the community, or to the true greatness and dignity and power of this country? As merchants and manufacturers are we less enterprising, have we less capital, do we employ fewer workpeople, than those who belong to any other and more favoured religious community? Then I ask, if we hold this position in the country, if we are as law-abiding as any other class, why are we subject to any disabilities whatever? We shall have a lecture to-night from my friend Mr. Dale, bearing upon the great question of religious freedom. That religious freedom, that religious equality is not yet fully accomplished, and I think we ourselves are to a certain extent to blame. Look at us as an important part of the great Liberal party in this country. I ask you if the leaders of that party are indebted to any other section of the community so much as

they are to the Nonconformists. (Applause.) I know what is the case in Lancashire, and I have no reason to suppose that in any respect you stand upon a lower platform in this great metropolis than the men of Lancashire, and I can tell you, that if you separate the Nonconformists from the Liberal party in Lancashire there will be no Liberal party left there. (Applause.) Therefore, I come back again to the question, Why should we for a single Session of Parliament longer remain subject to the slightest disability? Lectures such as that which we shall hear to-night, and a great, intelligent church such as I have the pleasure to see before me, will contribute in a large degree to the speedy accomplishment of that to which I hope every member of the Nonconformist community has set his hands. (Applause.)

Mr. DALE commenced his lecture with a short summary of the chief points of his previous address. He then proceeded to describe the motives which actuated many earnest Puritans who were not at the date of the Plummery Hall gathering in June, 1857, quite prepared for separation from the National Church. There were, he said, at that time, grave political perils which encouraged the more moderate men among them to hope that the Queen would be compelled to concede Puritanism. The Catholics expected that, on the death of Elizabeth, Mary of Scotland would ascend the throne and restore their Church to its former power. When Mary fled from her own people to England, the Catholics burst into revolt, relying for help on Alva, who had drowned in blood the insurrection in the Netherlands, and, in the lecturer's opinion, if Alva had crossed the sea at once the fate of Elizabeth and English Protestantism might have been sealed. The only course open to the Queen appeared to be to ally herself with the vehement Protestantism of the Puritans, who, therefore, expected that many of the laws enforcing uniformity would be relaxed. Elizabeth, however, while giving her consent to the measures for repressing the Catholics, refused to relieve the Puritans, and those who had decided to remain in the National Church set about the task of endeavouring to establish Presbyterian discipline within the Episcopal Church. Mr. Dale next gave an interesting account of the steps in this direction which were taken in the county of Northampton, more especially referring to the meetings for "prophesying," which, in spite of the opposition of Archbishop Parker, were becoming popular throughout the country when, in 1572, the second great crisis in the history of the Puritan struggle took place. In that year Mr. Field, the minister at Aldermanbury, drew up an admonition to Parliament, asking for a complete ecclesiastical revolution. The bishops were at first panic-stricken, and then indignant. Field and Wilcox, who had written the admonition, were thrown into Newgate, and then Whitgift was requested by Archbishop Parker to publish a reply. To that reply a rejoinder was issued by Thomas Cartwright, and the lecturer explained in a lucid and masterly manner the views held by these two controversialists. The topics discussed were:—Whether Christ forbade rule and supremacy to His ministers; the authority of the Church in things indifferent, such as ceremonies and discipline; the election of ministers; the ordination of ministers who could not preach; plurality of livings; the power of excommunication; the use of fonts and the cross in baptism; the ceremonies observed in communion; the apparel of ministers; and the authority of the civil magistrate in ecclesiastical matters. The ultimate principles at issue were two. Whitgift contended that no exact form of Church polity and discipline, and no definite rule for the regulation of Christian worship were contained in Scripture, and that many things were left to the judgment and control of the Church. Cartwright, on the other hand, while conceding that much of detail was necessarily left to the Church, maintained that the Church had no power to change things which God had established, and could not alter the ministry by making archbishops and bishops; and that apostolic practice should never be departed from, unless there was the strongest reason for believing that circumstances had occurred in the constitution of the Church or human society which would have led the apostles themselves to make an alteration. Whitgift, in talking about the right of the Church to modify its discipline and ceremonies, really meant that that right belonged to the civil magistrate, and it was against that view that all the Puritans, Separatists as well as Presbyterians, vehemently protested. In Whitgift's judgment episcopal jurisdiction came from the Crown precisely in the same way as the jurisdiction of the Lord Chancellor, and throughout his writings there was no hint or trace of the idea which lies at the root of modern sacerdotalism. In an eloquent passage Mr. Dale drew a picture of an assembly of martyrs waiting to be taken to the stake, ready to die for the truths which were dearer to them than life itself, and satirically described them as unable to hold communion with the God whom they loved, until a priest appeared in their midst—a man who might be a notorious evil-doer, addicted to debauchery and vices of all kinds. The doctrine of apostolic succession, he said, was entirely foreign to the whole genius of the Elizabethan

Church. As she appointed generals and admirals to command her army and navy, so the Queen appointed archbishops and bishops to rule the Church. When Essex failed in Ireland he was confined to his house, and removed from the command of the army; in the same manner, when Grindley, Archbishop of Canterbury, refused to obey the Queen's orders for the suppression of "prophesying," he was suspended from his archiepiscopal functions. When another prelate offended her, Elizabeth wrote him a letter in which she reminded him that as she had made him so she could unmake him, and threatened, unless he obeyed her behests, "By God, I will unfrock you." The reading of this peremptory epistle was evidently greatly relished by the audience. Not satisfied with merely protesting against this royal assumption of power in matters of ecclesiastical discipline, on November 20th, 1572, a number of Puritan clergymen and laymen met at Wandsworth, and drew up an outline of a Presbyterian organisation which they resolved to carry out, as far as the evil circumstances of the time permitted. The time came at last when the Presbyterians were strong enough to turn upon their oppressors; and "perhaps," said Mr. Dale, "the story of their subsequent triumph almost destroys the charm and grace of their earlier sufferings," for Cartwright and his friends were almost as ignorant of the principles of religious liberty as their opponents. After treating this branch of the subject in a most exhaustive manner, and tracing the growth of the connection between Church and State, from the early days of the Christian religion, Mr. Dale concluded the lecture with an eloquent peroration, in which he opposed the oft-repeated assertion that modern religious liberty is the child of religious uncertainty and doubt. The great cause of religious liberty, he said, owes, historically, very little to religious indifference. It was not a latitudinarian temper which laid the foundations of our freedom, but a passionate zeal for religious truth. The descendants of the Puritans have learned that if it is man's supreme duty to do the will of God every man must be left to discover that will for himself, and that the intervention of the civil authority in the province of religion is always illegitimate. By its profound faith in the infinite greatness of God Puritanism contributed to secure and make for ever sacred the inalienable rights of man. The conclusion of the address was the signal for an outburst of loud applause.

Dr. ALLON expressed his obligation to Mr. Mason for coming from Lancashire to take the chair, and the meeting then terminated.

#### DISESTABLISHMENT MOVEMENT IN SCOTLAND.

##### GREAT MEETING IN PAISLEY.

On Monday, the 9th inst., a Disestablishment meeting was held in the Drill Hall, Paisley, and it proved to be the largest meeting on the subject held in the town for many years past. The hall has lately been fitted up for a *soirée* of Messrs. Coats's work-people, and the decorations not having been removed, it presented quite a festive appearance. In the absence of the Provost, from ill health, Jno. Polson, Esq., of the firm of Brown and Polson, presided, and was supported on the platform by a large body of gentlemen representing both the Liberalism and the Liberalism of the town. In addition to Mr. Carvell Williams, who was present, a long list of speakers was announced; but the speakers being commendably brief, the proceedings were got through in less than three hours, and with great unanimity, though there were present a small body of opponents who occasionally made noises just sufficient to indicate their presence, but not to disturb the good order of the meeting.

The CHAIRMAN, in his opening address, referred to the objections taken to any action at the present time, and said that, while they were not insisting on having the first place, they were not content to be left out in the cold without any place at all. There had been several generations of protestors, but the evil protested against was not yet removed. If that was not patient waiting, he did not know what was. (Laughter.) When they were told to follow their leaders, he wanted to know what leaders. If it were meant Mr. Carvell Williams and Dr. Hutton, he would follow them pretty briskly, and their followers would have to go at a good round trot all the way. (Cheers and laughter.) They asked only that Disestablishment should have a just place in the Liberal programme, and would any Liberal object to that? If it were meant, however, by following their leaders, following Lord Hartington, or the expectant members of the Liberal Cabinet, then he altogether dissented from them. It was not their part to lead, in the sense in which he understood leading in this case. It was their part to wait until they saw a majority of the people of Scotland, at least, in favour of the Disestablishment of the Church of Scotland. (A Voice: "Ye're wrang there," and cheers.) It was the statesman's



duty to wait until the leaders of sections of the Liberal party had prepared the people, and carried the cause before all the opposition and prejudice that abound. (Cheers.) The waiters on the Parliamentary, or rather the Ministerial leaders, will not join the ranks till the fighting is over, then they will fall in and join the triumphal procession, throwing their caps in the air with loud huzzas, and crying perhaps, "We did it." He thought it would be a most unwise thing if Disestablishers did as they were advised from so many quarters to shelve this question for a time, and wait for the opportunity that could never come if this advice were followed. (Cheers.) Let them follow the leaders now who were willing to lead with more or less prudence, earnestness, and wisdom to this great goal, and then they could with a good conscience join in the triumphal procession. (Loud cheers.)

Mr. W. M. MACKENZIE (a Free Churchman) was the first speaker, and moved that the position of the Established Churches was injurious to the churches, and was unjust to the rest of the people. He made a pointed speech, in the course of which he said that the Establishments were almost the last examples of the survival of class privileges, and their injustice to the rest of the community was best seen by the attitude into which these privileges forced Churchmen in respect of general politics. If not to a man, they were almost to a minister, Tories, and, generally speaking, the Tory party in Scotland was the Church party. He thought it would be a mistake to turn a hair-breadth from the path of duty to conciliate weak-kneed Liberals. Referring to Mr. Gladstone's recent visit to Scotland, he asked: On which side were the ministers of our National Church and her leading laymen? Surely supporting and helping on the popular aspirations? Not at all; but standing like a Macedonian phalanx to resist the onslaught, and if possible to deprive Scotland of the high honour of being represented by the greatest statesman of the age. (Loud cheers.)

Mr. W. BORLAND, of Glasgow, the second, made a speech containing some striking statements illustrative of the bondage in which even the Church of Scotland was placed because of its position as an Establishment.

Mr. CARVELL WILLIAMS followed, and at the outset gave facts to show how much the Church of England was injured by its want of liberty, and by the operation of the patronage system, which he predicted would last so long as the Church was established. He then proceeded to ask the help of Scotchmen in getting rid of the English Establishment. Scotland had already rendered great service to religious liberty in England, and to the cause of Liberalism generally. If it had not been for the steadily given votes of Scottish Liberal Members of Parliament during many past years, English Nonconformists would not have succeeded to the extent they had done in knocking off the shackles which the State Church had hung around their limbs. They could not depend on the Irish vote—they had not always been able to depend on the Welsh vote; but in modern times they had always been able to depend, he was happy to say, on the Scotch Liberal vote—(applause)—and it was because that vote was so good that they in England wanted more of it, in order that, with the Scotch votes at their back, they might be able to accomplish more than they had yet been able to effect. (Applause.) There were two ways in which the Scotch Liberals might help the promoters of Disestablishment. First of all they wanted them to get rid of the Scotch Establishment; because that might most easily be brought to the ground, and the conviction was beginning to prevail that, in the natural order of things, the Irish Establishment having gone first, the Scotch Establishment should go second. (Applause.) Then, in the next place, they wanted them to feel their responsibility in regard to the Establishment in England. Liberals were united in a determination to eject the present Government from office. (Applause.) As soon as the general election was over that work would be done—the Government would be out of office in a week. (Applause.) Then there would be a floodtide of Liberal feeling ready to sweep away something worse even than the existing Government. (Applause.) Did they suppose that the Liberals as a body were going to subside into apathy, content with the work they would have done at the general election? No! They would breathe freely once more! They would feel that the cause was clear for a new race, and he hoped that the first thing they would set their hands to would be new efforts to bring down the Scottish Establishment. (Loud applause.)

The Rev. A. OLIVER, of Glasgow, used some remarkable statistics to show how few were the adherents of the Establishment in some of the Scottish parishes, and how public money was being wasted upon the Established ministers.

The resolution having been carried, ex-Baillie COCHRAN moved, and Mr. J. STEWART, of Glasgow, seconded a resolution asserting that, in view of the present advanced position of the question, Disestablishment "should form part of the programme of the Liberal party, and be carried into effect at the earliest period consistent with the calls of a sound public policy."

Dr. HUTTON supported this in a vigorous and racy speech. It was others, and not they, who were responsible for any divisions. They were asking for nothing unreasonable. "It is said, let us do one thing. Let us put out the Tories. But is only one thing done? If it were so—if it were to be silence on all domestic questions—silence all round—this, if not wise, would at least be intelligible and something like fair. What, however, is the case? All questions are discussed, even by leaders, and nearly all patronised—reforms of land laws, county franchise, redistribution of seats, county government; even Home Rule is winked at, and local option sweetly soothed—only Disestablishment is cold shouldered and not to be touched with the tongue. When, on compulsion, it is hypothetically foreshadowed, it is as something afar off, while conditions are annexed to the taking of it up, that of a special election or tentative preliminary, not dreamed of in other questions. Now, all this exceptional hesitance about Disestablishment is as unwise as it is unjust." In a subsequent part of his speech Dr. Hutton said: "The Liberal party of to-day must serve themselves heirs to the men that fought and won toleration, Catholic emancipation, repeal of the Test and Corporation Acts, removal of Jewish disabilities, University reform—the men that carried the Irish Church Act—they must emulate the spirit and deeds of these pioneers, Lords John Russell and Brougham in their last days, not faltering as these did in later years of life, and talking of 'finality.' And Mr. Gladstone, to whom the country looks past the respectabilities and high-born candidates for leadership as the leader, needed to unite and inspire the ranks of Liberalism as it goes into the struggles of the future. Mr. Gladstone must be his former self of 1868, and throwing the tremendous energy of which he is capable of attack and in denunciation of foreign policy also in due time into the great sphere of home politics—into the not less noble questions of domestic policy and righteousness in affairs of Church and State, if the Liberal party is to return to solid power, and acquit itself of its debt to its constituents, to the country, and to the times." And the speaker closed as follows:—"What we say is—We are part of an allied Liberal army waiting for its leaders and its work. We carry our own flag. Let other parties carry theirs. We will accept the common banner if upheld by true men, and emblazoned, not with mock mottoes, but with the Liberal device of equal rights. But we refuse to furl or hide our flag. We will carry it into the battle. If other people go in as anti-Disestablishment Liberals, if such there be, we go in as Disestablishment Liberals; and if we should not be spared to see the battle out—we know it shall be soon—we at least shall fall at the post of conflict, grasping the colours which, though they shift from one manful hand to another in the struggle of right and truth, are destined to victory. (Loud cheers.)"

Baillie M'Gee, Mr. Tait, of Edinburgh, Mr. Gibb, and ex-Baillie Eagleson spoke to the remaining resolutions.

Notwithstanding the late hour at which the meeting closed, as many as sixty ladies and gentlemen assembled at a breakfast at eight o'clock on the following morning, to listen to more addresses, and to confer as to the best means of advancing the cause in Paisley. Mr. A. D. Gibb occupied the chair, and expressed great satisfaction at the complete success of the meeting on the previous night. Mr. Carvell Williams spoke before leaving for London, and in doing so congratulated the friends of religious equality on the fact that the Senior Wranglership at Cambridge had once more been won by a Nonconformist. He expressed a hope that if the Government proposed a census of "religious profession" it would be strenuously opposed in Scotland. He also gave some practical advice with a view to the increased usefulness of the Paisley auxiliary. The Rev. O. Flett, Dr. Hutton, and other speakers followed, and satisfaction was expressed that Paisley had struck a note which would help on the cause throughout Scotland.

The Paisley Daily Express, which devotes six columns to the two meetings, regards them as the burgh's answer to Mr. Holmes, the Member, and warns that gentleman that the feeling which prompted them may prove highly dangerous to him. The Paisley Gazette gives equal prominence to the meetings, but counsels patience and abstinence from exaggeration. The Liberal leaders, it says, will not take up the question till there is a prospect of more aid from below than is as yet forthcoming, and which must be the result of the further enlightenment of the public mind.

GLASGOW.—The Executive Committee of Scottish Council of the Liberation Society held a lengthened and important sitting here on the 10th inst., when Mr. Carvell Williams was present. Arrangements for future work in Scotland were considered, and progress was made with the scheme for the Disestablishment of the Scottish Church, which will be published when the fitting time is considered to have arrived.

DUNFERMLINE.—Sunday evening lectures on a certain class of public topics are common in Scotland, where the services close in the

afternoon, and the members of various religious bodies, with their ministers, can meet in one place of worship in the evening. During the voluntary controversy also, "Voluntary Sermons" were frequently preached. Availing himself of this practice, Mr. Carvell Williams on Sunday evening, the 8th inst., delivered a discourse on the religious aspects of Disestablishment, in the Congregational church at Dunfermline, taking as his text, "By their fruits ye shall know them." The Rev. A. Graham and the Rev. Professor Robbie took part in the service, which was well attended.

#### "DISSENT AND BEERSHOPS."

MR. BRIGHT's recent address at Union Chapel has occasioned the following correspondence, "J. F. O." being understood to be the present Bishop of Oxford, Dr. Mackarness:—

TO THE EDITOR OF THE "TIMES."

Sir,—You observe, in regard to a recent address on Nonconformity, that "Mr. Bright loses his equipoise when he is compelled to refer to a prelate." We, who are living, must put up with his unsteadiness when he chances to tumble against us; but it is a little hard that his want of balance should be equally apparent when he has to deal with the dead. In the speech to which you have referred, he speaks of "an eminent bishop who, describing a parish, said there were only two things in it to be lamented—the beerhouses and the Dissenters." That eminent bishop said no such thing. In his Visitation Articles, which lie before me, occurs the following question: "Can you mention anything which specially impedes your own ministry or the welfare of the Church around you?" To this a great variety of answers were returned by the clergy; especially they reported the hindrance to their ministry arising from public-houses and intemperance in drink. Many other hindrances they note, and (among them) the influence of Dissent. That this should be so noted is surely neither remarkable nor offensive; it is almost a truism. Any cause, any society, must be injured by the presence of active seceders from it. Be this as it may, the bishop only commented on what others had said; and if they had said (which they did not) what Mr. Bright relates, they, not the bishop, would be accountable for it. But in truth there is no foundation for the story. The hindrances reported are of all sorts and characters; not infrequently the answers of the clergy ascribe to their own deficiencies any want of success which they have found in their ministry. The insinuation that drunkenness and Dissent were by them regarded as *ejusdem generis* does more credit to the ingenuity than to the accuracy of its author, whoever he may have been.

I will not trouble you with the comments which suggest themselves to me on some other portions of Mr. Bright's speech; my purpose was only to correct a misrepresentation of the language of the bishop whom I have the honour to succeed.

I am, your obedient servant,

J. F. O.

TO THE EDITOR OF THE "TIMES."

Sir,—The reference of Mr. Bright was not, as "J. F. O." supposes, to "Visitation Articles," but to the charge of Bishop Wilberforce of 1863, in which he classed together as hindrances to religion "Dissent and beershops." In this he but followed the precedent of the Bampton Lecture of 1861, which classed together, as alike in injurious influence, "Dissent, infidelity, and beerhouses."

I cannot lay my hand upon the newspaper report of the charge of the bishop who, unfortunately for his reputation for candour, alarmed probably by the indignation which his unworthy allocation had excited, modified his phrase considerably in the authorised publication of his charge. Two crowded meetings of protest were held in the Town Hall, Reading, and the following resolution was unanimously carried:—"That in the opinion of this meeting the reference of the Bishop of Oxford to the Dissenters, in his recent charge to his clergy, is alike uncourteous and uncalled for." Even the High Church Clerical Journal (November, 1863) was constrained thus to comment upon the charge:—

"It seems to us rather unfortunate, to say the least, that these stumbling blocks—beershops and Dissent—should be classed together, and the greatest stress be laid upon the latter. It can never be forgotten that in very many instances Dissent was introduced into parishes by the neglect of the clergy; and that sometimes religion was almost kept alive by the presence of a sectarian influence."

Mr. Henry Winterbotham quoted the bishop's allocation in a speech in the House of Commons on Mr. Forster's Education Bill in 1870, which led to a curious criticism by Mr. Matthew Arnold in the preface to his "St. Paul and Protestantism," in which, vindicating the bishop for his classification, Mr. Arnold says:—"It is not the Bishop of Winchester who classes Dissent, full of 'a spirit of watchful jealousy,' with spiritual hindrances like beershops, a corruption of the spirit along with corruption of the flesh: it is St. Paul!" Although such a task would

be very distasteful, yet if "J. F. O." thinks that Mr. Bright "lost his balance" in his just resentment at such base implications I could easily furnish him with a catena of references from charges—Bampton Lectures, pamphlets, and newspapers—that in grossness of imputation and language are, I believe, without parallel in English ecclesiastical controversy.

I am, Sir, your obedient servant,

HENRY ALLON.

10, St. Mary's-road, Canonbury, N., Feb. 13.

#### THE REV. THOMAS JONES IN MELBOURNE.

(From the Southern Cross, Dec. 6.)

It is pretty generally known that the sojourn of the poet-preacher in Melbourne is drawing to a close; his enfeebled health renders him unequal to the trying changes of our climate. Despite his hearty appreciation of Melbourne as a field for the preacher, and his keen sense of the possibilities of highest spiritual stimulus presented by our eager high-pressure life, Mr. Jones is compelled to carry out his intention of returning to England early next year. Deeply as his departure will be regretted by the members of his church, and sorely as he will be missed by the crowds who listen entranced to his marvellous oratory, the predominant feeling is that it has been good for the community that such a man has given three years of his life to us. The inspiration of his method has quickened the preachers of all denominations, raised the standard of sacred oratory amongst us, and furnished most convincing proof that the sneers of would-be Agnostics and the carping of certain small critics over the declining influence of the pulpit and the decadence of Christianity, are ill-timed and baseless. Nor are the members of his own denomination to be without an enduring memorial of his influence; the noble pile of buildings connected with the Collins-street Independent Church, now satisfactorily completed, provides for the denomination all that they require for their council meetings and college-work, and presents an ensemble unequalled in these Colonies, and unsurpassed at home. To the potent influence of Thomas Jones they are mainly indebted for this satisfactory result. If there be anything to regret in the retrospect of Mr. Jones' career amongst us, it is that his health has precluded him from undertaking, and his friends from inaugurating, something akin to the Lyman Beecher Lectureship; it would have been the fitting crown to his work here to have got the prince of preachers to lecture to preachers on their work, and the conditions essential to its successful performance. For six Sundays Mr. Jones has been absent from his pulpit, and though certain ominous rumours had been current regarding his complete prostration, these were happily falsified in part by his reappearance at his post last Sunday morning. The announcement was made in the Saturday newspapers that he would be assisted by the Rev. John Reid, and certainly his worn, haggard look, when he took his place on the platform, showed that the precaution was not unnecessary. Though his people, to their credit, have not been remiss in their attendance during his absence, yet one could not mistake the significance of the steady stream of auditors thronging into the church, until it was completely filled. The devotional exercises ended, the reverend gentleman took his place at the desk and gave out his text, Philippians iv. 13, "I can do all things through Christ which strengtheneth me." The faint, trembling accents of his voice, his appearance, and the startling significance of the text, sent an audible thrill, a kind of sympathetic sigh, through the great assemblage, succeeded by a hush so intense that each faintest syllable was distinctly heard. It was a scene to be remembered: that sea of eager, sympathetic, upturned faces—every eye fixed on that bent figure clinging to the desk. "This is an old text of mine," he said; "I spoke to you from it one evening in the lecture-room. Last week, unable to prepare anything for you, scarce able to think—at one time fearing I might never address you again—I stayed my own heart on these words. I will speak from them now. What a man he was who penned them!—one of the greatest men, one of the humblest Christians, that ever lived! What a blending of contradictory elements in his character!" And then, with free, rapid touch, we had such an outline of Paul set before us as made the words of the text quiver with life. I have been reading Dr. Farrar's new book on St. Paul; Thomas Jones, in five minutes, made Paul more real to me than did the two elaborate volumes. The climax was reached when, paraphrasing the phrase applied to Spinoza, Mr. Jones summed up by calling Paul a Christ-intoxicated man. We were then led on to regard the text as an exposition of doctrine, a statement of personal experience, and an outburst of gratitude. Very soon the preacher surmounted and the hearers forgot his physical weakness. In his hands the text gleamed diamondlike as he moved to and fro on the platform; holding it up before us there streamed forth, in rapid succession, a series of coruscations, flashes of fancy, sallies of homely common sense, walls of pathos, outbursts of noblest Christian aspiration, all making clear to mind and heart



what the inspiring, sustaining, enabling Christ was to Paul, and is to the humblest of His zeal-hearted followers. As well might the painter hope to rival the glories of what Shelley calls "the million-coloured bow" as a word-limner like myself recall that marvellous five and thirty minutes' talk. I try to find the clue and thread my way by its help; it eludes and baffles me; I confess failure, but there was no failure with the teacher; his end has been gained; there abides with me the conviction—incradical; my intellect penetrated with its cogency; my heart surcharged with its sweetness; that Christ is all—must be all to me; that without him I can do nothing; that with Him all things are possible.

#### AIREDALE COLLEGE.

THE annual conversation in connexion with the Airedale Independent Church took place on Tuesday, Feb. 10, and proved highly successful. There was a large attendance, and the musical entertainment was of an excellent character. The Rev. Professor Shearer, M.A., who presided, congratulated the committee of management upon the arrangements they had made, which had drawn thither such a magnificent assembly, and he took their presence there that evening as an indication of their desire to strengthen the hands of those who were so strenuously endeavouring to spread Christian knowledge and Christian work in that neighbourhood. Referring to the musical programme, he remarked, descendants as they were, and proud to be considered, both historically and religiously, as sprung from the English Puritans, and some of them from the Scotch Covenanters,—it might be well to ask, what would those English Puritans and Scotch Covenanters have thought of such a social congregational assembly as that, where so much music had prevailed? Assuredly their forefathers did not attach much importance to the fine arts or æsthetic recreations, whilst painting and sculpture were in their eyes but toys for children, a wanton waste of the time and faculty of men who had souls to save. Yet they were perfectly sincere when they claimed to be called the children of the Puritans and the sons of the Covenanters, for their deepest principles of faith and life were the principles of those who lived at the present day. For two centuries or more they had been ripening the principles they had learnt to value, and to use which would have been simply impossible under the circumstances of their ancestors. The rev. professor concluded by making some remarks upon the importance of a good service of praise in connection with congregational worship. Mr. E. Milligan also addressed the audience, and in the course of his remarks he referred to the history of the Airedale Church, which met in the hall of the college every Sunday. It had only been established two years, but during that time it had made satisfactory progress. The Rev. R. S. Coffey and Professor Duff also made some remarks, the former of whom endorsed the remarks of the learned chairman as to the importance of congregational psalmody in all true worship. Dr. Fairbairn moved, and Mr. E. Speight seconded, a vote of thanks to the chairman, speakers, and musicians of the evening. The proceedings terminated with the National Anthem. The Rev. John Hunter, of York, preached on the preceding Sunday to overflowing audiences. The collection amounted to over £50.

#### LANCASHIRE COLLEGE.

THE report of the Lancashire College for the year 1879 has just been published. There are at present sixty-one students upon the college roll, of whom, however, two are pursuing their studies at Cambridge, and one at Glasgow, with the sanction of the committee. "It will be remembered," say the committee, "that even with the recent enlargement, provision is only made for sixty in the house. Should the present rate of increase in the number of applications be maintained, it will compel your committee to take into serious and speedy consideration what are the principles of selection according to which they must discriminate amongst the candidates, and if possible to initiate a course that will lead directly to the restriction of the advantages of the college to purely theological students. It was with great regret that they were compelled in September last, for the first time in the history of the college, to decline the application of some promising students in consequence of the pecuniary position of the institution." Twelve years ago the number of students was thirty-three, so that it has since been almost doubled. Six students have completed their studies during the year and entered upon pastoral work. Of the present students five have graduated M.A., two B.A., and seventeen have matriculated. Mr. Holder, M.A., was placed second in the M.A. examination in philosophy in the University of London; he has also obtained a Dr. Williams's divinity scholarship and the Bachelors' prize at St. John's Cambridge. Mr. Johnson, M.A., was at the May examination at Trinity College, Cambridge, the only one in the first class in theology; he also obtained a Greek Testament prize, a college exhibition, and the Jeremie prize for the Septuagint. Mr. Beckett, M.A., at the May examination

at St. John's College, Cambridge, was the only one in the first class in theology; he was in the first class in mathematics, obtained the Hebrew prize, a college exhibition, and a full sizarship. A Goldsmith exhibition was also awarded to him, and he has since obtained a Dr. Williams's divinity scholarship. All the students who went in for matriculation at the London University last year passed in the first class. At Owens College Mr. Magnum took the Shuttleworth history prize, Mr. Moore the English essay prize, Mr. W. C. Lee the senior mathematics prize and the evening class prize in mechanics, and Mr. Capsey, B.A., the second Lee Greek Testament prize. An official statement recently issued sets forth that a reference to the "Congregational Colleges' Calendar" shows that nearly half of all the graduates belonging to the various colleges are Lancashire College students. Of four M.A.'s of London University, three belong to Lancashire College. An appeal is made for an increase of £1,000 per annum in order to make the income equal to the necessary expenditure with the full complement of sixty residential students, and to fill up the vacancy in the professorial staff.

#### BRITISH TROOPS IN THE TRANSVAAL.

THE statements published in the *Daily Telegraph* from its special correspondent in South Africa as to the misconduct of British troops in the Transvaal, having been characterised by Sir Garnet Wolseley as gross "exaggerations and transparent untruths," Dr. Russell has written a rejoinder. He asks: "Is it a gross exaggeration or 'transparent untruth' that the mess stores of Sir Garnet Wolseley's own personal staff were stolen in his own head-quarter camp, and the wines and liquor drunk by the men around him?" After mentioning several gross violations of discipline, he thus proceeds:—"Soon after my arrival at Pretoria I met, at the table of the highest official personage in the territory, an English gentleman who had been introduced to me at Heidelberg by his Excellency Colonel Lanyon, the distinguished administrator of the Transvaal, and whom I understood to be one of the first merchants in South Africa. He was accompanied by his wife. The picture they drew of the state of things in the town they had left filled me with indignation. 'There is not a single store in the town of Heidelberg which has not been broken into and wrecked by the troops,' and details were given of robberies small and great, from chickens up to the church clock; but the lady's statement was still more painful, for she said 'she was afraid of remaining in her house by herself, and she knew of several who were thinking of leaving, and going to the coast.' There were officers present who admitted and deplored the existence of outrages 'which they could not adequately punish, as they could not turn out the few men' who committed them with ignominy from the service they disgraced, and they could not flog them, as they were not before the enemy. On another occasion, the officer in command of the Queen's troops in a country as large as France said, 'if I am to carry out my orders I shall not have a man for duty.' 'Why?' asked I; 'how is that?' 'Because,' answered Colonel —, 'one-half of the men will be guarding the other half in the guard tents or marching them along the road under arrest. . . . I was present when Colonel Lanyon later on inspected the house of Mr. Kotsé, who is the most influential Boer in the place, after an attack upon it by the picket which had been detached from the adjoining camp to protect the town, and saw where the windows of the room in which his wife was in bed had been smashed, and heard him describe the alarm of his family when the soldiers with drawn bayonets burst into his premises at night and terrified his children out of their lives. The same night a soldier broke into the Dutch Church, and was found asleep in it next morning, but he said 'he thought it was a barn.' Those who are acquainted with the Boers will appreciate the way in which they regarded the acts of the 'red coats.' In conclusion, Dr. Russell says:—"The officers of that army spoke through my pen. It was their voice of complaint that I uttered. If any one ventures to say that I have made false charges against the British army, my words are in evidence to convict him of gross exaggeration and transparent untruth."

READING EVANGELICAL NONCONFORMIST ASSOCIATION.—A largely-attended meeting was held on Tuesday evening at the West-street Club-room, when Mr. Walter J. Brain read an exceedingly valuable paper on "The Disabilities of Nonconformists at the Commencement of the Present Century." The succeeding speakers, who included the Revs. J. T. C. Gallan, C. Goward, J. F. B. Tinling, Messrs. Collier, C. Davies, and others spoke in terms of warm praise of the accuracy, clearness, and completeness of Mr. Brain's treatment of the subject. The Rev. John Wood occupied the chair.

In view of the probable proposal of Mr. H. Richard, M.P., as to the reduction of European armaments, the "Fraternal Association of Independent and Baptist ministers of Sheffield and its neighbourhood" have forwarded a petition to Parliament bearing the signatures of twenty names.

#### EPITOME OF NEWS.

##### DOMESTIC.

The Queen will hold a Drawing-room at Buckingham Palace to-morrow, and leave town for Windsor Castle on Saturday.

It is stated that Her Majesty's visit to Germany will be undertaken with the object of being present at the confirmation of her granddaughter, Princess Victoria of Hesse, eldest daughter of the Grand Duke of Hesse. The young lady, who completes her seventeenth year on the 5th of April, will be confirmed shortly before Easter, when the Queen is expected on a visit at Darmstadt.

Prince Leopold has declined to attend at the opening of the University College buildings at Nottingham. His Royal Highness states that he has accepted as many engagements as he can hope to be able to fulfil during the year, and he feels, moreover, that he has on different occasions said all that occurs to him on the subject of education, especially as considered in connection with the scheme for university education.

At Ottawa, on Saturday evening, a sleigh containing the Marquis of Lorne and the Princess Louise was upset and dragged a distance of 400 yards. Both the Marquis and the Princess were bruised, but their injuries are fortunately not of a serious nature. The Princess is now well enough to drive out.

The reports as to the health of Lord Salisbury are not so satisfactory. He is still very weak, and it is now said it will be a considerable time before he is able to resume his duties in the House of Lords. Lord Beaconsfield visited him on Saturday at Hatfield. His illness, it is feared, may develop into typhoid fever.

The Speaker of the House of Commons and Lord Chief Justice Cockburn are suffering from severe colds. Mr. Adam, M.P., the Liberal Whip, has also been ill, but was able to resume his Parliamentary duties on Monday. Mr. Bright has also recovered from his indisposition.

The Royal Commission on the defence of the British possessions and commerce abroad met on the 10th, 12th, and 13th instant. There were present the Earl of Carnarvon (chairman), the Right Hon. H. C. E. Childers, M.P., Sir Henry Holland, Bart., M.P., General Sir Lintorn Simmonds, Sir Henry Barkley, and Mr. R. G. Hamilton.

The Press Association is informed that further reinforcements are intended to be shortly despatched from this country to India for service in Afghanistan, where, in the opinion of the authorities, the campaign will not be concluded for some time.

The Earl of Beaconsfield, through his secretary, has informed Mrs. McLaren, of Edinburgh, that owing to the pressure of business it is not in his power to receive a deputation of ladies from a meeting of women held in Manchester on the 3rd inst., who desire to place in his hands a memorial in favour of the extension of the franchise to females.

On Tuesday were issued the Estimates for the Civil Services and Revenue Departments for the year ending March 31st, 1881. The total sum estimated to be required for the service of the year is £23,594,759, as against £23,271,600 granted for the current year.

In the year 1879 there was expended from the Parliamentary vote for public education in England and Wales £1,178,282 on schools connected with the Church of England, £208,391 on British, &c., schools, £106,086 on Wesleyan schools, £112,276 on Roman Catholic schools, and £538,067 on Board schools. The expenditure on administration—of course including inspection—reached £179,415.

A meeting was held at the Mansion House on Friday for the purpose of starting a movement for the erection of a suitable memorial of the late Lord Lawrence. A resolution approving such a step was moved by the Earl of Derby in an eloquent speech, in which he observed that the impression which Lord Lawrence's character left on the mind of those acquainted with him was what could only be described as heroic simplicity. He especially dilated upon the great statesman's policy of strict economy, arising out of his knowledge of and sympathy for the extreme poverty of the Indian people. Dean Stanley, Lord G. Hamilton, Mr. Justice Stephen, Lord Northbrook, and Lord Granville also took part in the proceedings.

Mr. A. M. Sullivan, M.P., has addressed a long letter to the *Times* reiterating his allegation that the Conservative party, prior to the last general election, coquetted with the Home Rulers, and stating that he himself joined the Home Rule movement on the invitation of Conservatives. Wednesday's *Echo* mentions a rumour that a noble lord who held office in a late Conservative Administration, and who is now in opposition as a Home Ruler, for an Irish county, is in possession of letters clearly convicting the Government of trafficking with the Home Rule party. This points to Lord Robert Montagu, who is now a Home Ruler, and who served as Vice-President of the Council in the last Tory Administration. Colonel Colthurst, M.P., was, as a Home Ruler, on Thursday refused membership of the Reform Club. More than 300 members of the club voted on the occasion.

The polling for Barnstaple took place on Thursday. There was considerable excitement in the borough. The official announce-

ment of the figures was made in the evening as follows:—Lord Lynton (Liberal) 817, Sir Robert Carden (Conservative) 721—Liberal majority 96. The Conservatives all along professed themselves confident of victory, and the result, therefore, somewhat damped the hopes of a "Conservative reaction" in that Devonshire borough.

Sir David Salomons (the *Morning Post* says) has sent in his resignation to the Reform and City Liberal Clubs, as he has changed his political views, and intends supporting the Conservative party in future.

It is reported that at the instance of the Government, the Lord-Chancellor of Ireland has decided, immediately on Mr. Parnell's arrival in this country, to call upon him, as a county magistrate, for explanations in reference to language reported to have been used by him in America.

Dean Stanley has informed the memorialists who have protested against the erection of a monument to Louis Napoleon in Westminster Abbey that the project is irrevocably determined on.

The Government have given authority to the National Rifle Association to hold a volunteer review at Brighton on Easter Monday.

Messrs. Bass and Co., the famous Burton brewers, are about to convert their business into a limited company; but the shares are to be confined to the existing partners.

It is now definitely arranged that a second team of Australian cricketers will visit this country early in May, and play a series of matches throughout the summer. Five of the eleven who came here in 1878 will not be included in the next team. The six who are coming are Charles Bannerman, Alexander Bannerman, Spofforth, Boyle, Murdoch, and Blackham.

At the Central Criminal Court on Wednesday, Alexander Schossa was found guilty of shooting at with intent to murder the Rev. Adolphus Bakanowski, while officiating as priest in the Italian Roman Catholic Chapel at Hatton-garden. For the defence it was contended that the prisoner only intended to frighten the priest and injure the property of the church. A previous conviction for manslaughter by stabbing in Italy having been proved against the prisoner, Mr. Justice Hawkins sentenced him to penal servitude for life.

Owing to bad seasons and the "rot," a considerable number of holdings in the Midland counties will be vacated at Lady-day, and it is said that great difficulty will be experienced in finding fresh tenants.

At a luncheon given on Friday by the Cape merchants, shippers, and others interested in South Africa, on board Messrs. Donald Currie and Co's new Royal mail steamer, *Grantully Castle*, lying in the East India Dock basin, Sir Michael Hicks Beach, M.P., said it would be a benefit surely for South Africa to follow in the footsteps of the great Dominion of Canada in the path of self-government and self-defence, as far as her ability extended. The whole question must shortly come before those who would first have to deal with it, and he would only say that in the work of peace, as in the work of war, they would have our earnest sympathies and our hearty help.

##### FOREIGN.

In the French Senate on Monday the Bill on the Superior Council of Public Instruction was finally passed by the considerable majority of 162 to 126. On the motion of M. Jules Ferry, February 23 is fixed for the debate on the Bill on Superior Public Instruction, which contains the famous Article VII.

In the Chamber of Deputies on Friday M. Louis Blanc brought forward his amnesty proposal. M. de Freycinet said that the Government considered it their duty to refuse the request for a plenary amnesty. The country was not in favour of the measure, and would not be until it ceased to be an instrument of political agitation. M. de Freycinet therefore urged the partisans of an amnesty to unite with the Government in establishing calmness throughout the country, and in giving effect to the reforms required. The Government would then, perhaps, be strong enough to propose an amnesty. After a debate the Chamber rejected M. Louis Blanc's proposal by 313 to 115.

The funeral of M. Crémieux took place in Paris on Friday with State honours. The pall-bearers were MM. Gambetta, Cochery, and Jules Ferry, as representing the Chamber; and MM. Pelletan, Cazot, and Arago on behalf of the Senate. Several speeches were made at the grave, but there was no political demonstration.

The Grand Duke Nicholas has had an interview with President Grévy to thank him for the attentions which were paid to the Empress of Russia during her residence at Cannes. The Grand Duke said although Her Majesty was still weak she was, on the whole, in better health.

The National Liberals of Germany have been defeated in the struggle over the presidency of the Parliament. They put forward Herr von Bunnigen, and it was at one time thought possible that they might, with the countenance of Prince Bismarck, succeed. But it would seem as if the Prince still hopes more from the Ultramontanes than the Liberals; and Count Arnim-Boitzenburg, the candidate the Conservatives and Clericals supported, was elected by a majority.

The Emperor William met with an acci-



dent on Saturday, which has fortunately had no serious consequences. Coming from the Sing Académie, where he had been attending a performance, he slipped and fell down some steps, but got up unhurt. These repeated falls cause some little alarm, inasmuch as they appear to indicate loss of bodily strength.

The ill-feeling between Russia and Germany threatens to develop into a war of tariffs. Thursday's *North German Gazette* understands the Russian Government to be contemplating a revision of the Customs tariff, which is likely seriously to prejudice the interests of the German iron industry.

The following official table of the expenditure and loss of resources occasioned by the Franco-German war has been drawn up:—War expenses, 1,315,000,000*fr.*; indemnity to Germany, 5,315,000,000*fr.*; sustenance of German troops, 340,000,000*fr.*; indemnities to departments invaded, 1,487,000,000*fr.*; loss of revenue during the war and of revenue of Alsace-Lorraine, 2,024,000,000*fr.*; reconstitution of war material, 2,144,000,000*fr.*; military pensions, &c., 1,314,000,000*fr.*—total, 13,939,000,000*fr.* (£257,500,000). The annual charges on the Budget have been increased by 632,000,000*fr.* (£25,000,000).

General Skobelloff seems definitively appointed to the command of the Russian expedition against the Turcomans. He will start before long for Tchikilar, on the Caspian.

The Russian Government has officially informed the Courts of Europe that, on account of the state of the Empress's health, it is not desirable that they should send special envoys on the occasion of the twenty-fifth anniversary of the Emperor's accession.

It is announced from St. Petersburg that no acts of organisation will be issued or administrative reforms announced on the occasion of the celebration of the Czar's accession to the throne in March next. The ceremonies are to be of as quiet a nature as possible, in consequence of the state of the Empress's health, which is still very serious, if not immediately dangerous.

The *Vega*, which achieved the north-west passage, and is on her way round to Sweden, arrived at Naples on Saturday, and met with a hearty reception. The Syndic welcomed Professor Nordenfjöld and his party on first touching European soil after nineteen months' absence, and they were cheered by the crowds as they passed through the streets.

The King of Italy has created twenty-six new senators in order to facilitate the passage of the Grist Tax Repeal Bill and other measures of the Government. The Parliament was reopened on Monday.

The Spanish brigands are becoming exceptionally audacious. A railway train, conveying treasure to Madrid, was stopped by them yesterday, and an attempt made to gain possession of the money. Marshal Serrano, who was a passenger, joined the gendarmes in charge of the treasure in firing upon the men, who fled after returning the fire. One of the gendarmes was wounded, and a passenger was injured by the sudden stoppage of the train. The brigands had torn up some of the rails and placed them across the line.

News has been received by the Egyptian Government that several chiefs have revolted against King John of Abyssinia, whose power is said to be seriously threatened.

Prince Alexander of Bulgaria has arrived in St. Petersburg, and has taken up his quarters in the Winter Palace. The Turkish Ambassador put in a claim to introduce the Prince to the Czar as a vassal of Turkey, but the introduction has been declined.

An Encyclical Letter has been issued by the Pope, in which he condemns divorce as contrary to religion and morality, and as a sign of moral depravation. It declares marriage a Divine institution, with which the civil authority ought to have nothing whatever to do.

It is stated that Sir Henry Layard earnestly remonstrates against the Sultan's intention to appoint Mahmoud Nedim Grand Vizier, and Hadiz Pasha Governor of Constantinople. Both these persons are the avowed partisans of Russia. Unfortunately (the telegram says), Sir Henry Layard has not lately been always supported by his French colleague. Since M. Waddington's resignation, M. Fournier occasionally sides with the anti-English members of the Turkish Government. The encouragement thus given to the Russian, Servian, and Montenegrin representatives, besides impeding reform, retards the settlement of pending international questions.

The *Agence Russe* announces that Russia supports the proposals put forward by Italy for the settlement of the Montenegrin frontier difficulty. Russian support, however, is contingent on the acceptance of the proposals by the other Powers, and also by Montenegro.

Forty-two thousand people emigrated from the province of Kars from the time of the Russian occupation up to Oct. 13, 1879, and there is no prospect of the exodus ceasing until the spring. The emigrants are said to have received half-a-million of roubles, on account of expropriation, contributed in nearly equal shares by the Government for the land, and by private buyers for their houses and property in Kars.

Russia is said to be busy rebuilding Sebas-

topol. Sixty steel cannons of the largest size, and many armour plates have recently been ordered in European foundries.

Sir Garnet Wolseley has offered a seat in the Executive Council of the Transvaal to Mr. Pretorius, lately arrested for "treason," but the Boer leader has refused the offer. The Natal Legislative Council has refused to contribute to the cost of maintaining a British Resident in Zululand.

The California Assembly has, by 73 to 2, passed the Bill previously voted by the Senate prohibiting corporations from employing Chinese. The Governor immediately approved the Bill. Working men continue to visit factories and demand the discharge of Chinese.

The severe weather which has lately prevailed in Victoria, Vancouver's Island, has been fatal to cattle and sheep, and, unless it moderated, the colony would be dependent on Oregon and California for its meat supply for the next three years.

The engineers appointed by M. de Lesseps to examine the proposed route for the Panama Canal estimate the cost at 843,000,000 francs, and the time for its construction about eight years.

The Canadian Parliament was opened on Thursday by the Marquis of Lorne. The Viceroy, with the concurrence of the Crown, recommended the Legislature to sanction the appointment of a permanent representative of the Dominion in London, with the object of guarding Canadian interests. His Lordship also invited the practical sympathy of the Legislature in reference to the distress in Ireland.

Mr. Henry Irving entertained on Saturday evening a party of about three hundred noblemen and gentlemen, eminent in art, science, and literature, on the occasion of the hundredth performance of *The Merchant of Venice* at the Lyceum Theatre. Lord Houghton, in proposing the health of Mr. Irving, expressed a belief that he would achieve a great name, and that future generations would associate his reputation with the highest conditions of dramatic life. The *Hornet* says that Mr. Irving is making £1,000 clear profit every week at the Lyceum.

An interesting discovery has just been made at Wells of upwards of a thousand original documents, some of which (says the *Athenæum*) date back to the thirteenth century. Many of the seals are in a beautiful state of preservation. They were found in an old oaken press in the almshouses.

A game of chess by telephone between six members of the Brighton and a like number of the Chichester Chess Club was concluded on Friday. The wire used was a private one belonging to Messrs. Butt, and connecting their business premises at Brighton and Littlehampton, a distance of twenty-two miles. After fifty-one moves, dictated telephonically, the Brighton players suggested a draw, which was accepted, and this curious game was closed by a vote of thanks to the owners of the apparatus, being proposed in Brighton and seconded in Littlehampton.

**THE TEMPERANCE MOVEMENT.**—A public meeting, convened by the National Temperance League, was held on Friday at the Holborn Town Hall, for the purpose of advocating the extension of this movement in elementary schools. The Rev. J. Rodgers (Vice-Chairman of the London School Board) presided. It was explained that the object of the promoters is to afford an opportunity to children of acquiring intelligent views as to the effect produced by alcohol upon the human frame, through the advanced discoveries of scientific men. The proposal has met with the cordial support of several of the School Boards throughout the kingdom; that of Birmingham, for example, having been the first to introduce a lesson-book on temperance by Dr. B. W. Richardson. Several prominent advocates of the cause dwelt upon the value to children of such teaching, and, at the close of the proceedings, the Chairman concurred in the views expressed, and deplored the neglect which had been shown by the Legislature in the matter.

**PURITY OF ELECTION.**—In an excellent paper in this month's *Fortnightly Review* Mr. Sydney Buxton shows how purity of election is to be achieved and the golden calf restricted in its monopolising movements by the reduction of electoral expenses. 1. Mr. Buxton would abolish all paid agents with the exception of the "election expenses" agent now required by law. This he would do on the ground that the paying of multitudinous agents is really little else than indirect bribery. 2. He would abolish the practice so demoralising to voters, and so hard upon candidates whose purses are not well-laden, of conveying voters to the poll in vehicles, per railway, &c., on the day of election. 3. He would abolish canvassing at elections as a direct infringement of the Ballot Act. 4. He would make the official expenses—the expenses incurred by the returning officer—be borne by the imperial treasury, instead of falling on the candidate, just as the official expenses of a School Board election, or a municipal election, are borne by the rates. 5. He would require each candidate to make a sworn affirmation that the expenses returned by him are correct, and that he has not paid, nor intends to pay, anything beyond the items given.

## News of the Churches.

### CONGREGATIONAL.

— The Rev. B. H. Lovell has accepted the pastorate of the church at Leytonstone.

— The Rev. John Wileman (not Willman) is the new pastor of the church at Ecclestone.

— A tea meeting, held at Chard on the 12th inst., realised £8 towards the formation of a lending library for the Sunday-school.

— The Rev. Dr. Henry Allon will deliver the Merchants' Lecture at the Weigh-house on Tuesday next. Subject—"Immortality."

— The Rev. J. Baldwin Brown, B.A., preached a sermon in the Independent Church, Cundle, on Thursday evening, the 12th inst., from 2 Cor. v. 14, "The love of Christ constraineth us."

— Mr. E. G. Jones (who is preparing for the ministry at Cambridge School, Swansea), son of the Rev. E. A. Jones, Newcastle-Emlyn, matriculated first division in the London University last month.

— The Rev. H. S. Bennett, of Nashville, Tennessee, reports a revival in the State Penitentiary in that city, of which he is chaplain. In November thirty-four prisoners were received into the prison church.

— The Rev. Stuart J. Reid, of Manchester, has been unanimously invited to accept the pastorate of the Wilmslow Independent Church, which has been vacant since the death of the Rev. Watson Smith in 1878.

— The Rev. William Moody Blake, late of Holt, Wilts, and formerly missionary at Benares, India, in connection with the London Missionary Society, has accepted the pastorate of the church at Wellington, Somerset.

— A very successful social and musical entertainment, in connection with the Young Men's Mutual Improvement Society, was held on Thursday, Feb. 12, at Nicholas Chapel, Ipswich, presided over by the pastor, the Rev. J. W. Toser.

— On the cordial invitation of the committee, the Rev. Goodwin Mabbs, of Shepherd's-bush, has accepted the office of Travelling Secretary to the Society for the Suppression of the Opium Trade, and has already entered upon the work.

— The Rev. T. J. Forsyth, of Lisburn, in the *Irish Congregational Magazine*, advocates the commemoration of the jubilee of the Irish Congregational Union, by the raising of £2,000, as the nucleus of a building fund, or to assist in opening new fields of labour.

— The Rev. J. Mountain, of London, has just concluded a fortnight's mission in Bethel Chapel, Sheerness. The meetings were largely attended, and were characterised by deep solemnity. Many of the young people and others have made profession of religion.

— Several graduates of the University are generously engaged in supplying the pulpit and conducting the services of Cowley-road Church, Oxford, while the Rev. Keith Walden (minister) is occupied collecting funds for the new church building about to be erected.

— Mr. Stephen Bowyer, on leaving Steeple Bumpstead, where he has taken an active part in the choir and in the general management of the chapel and schools, was presented by the Rev. H. Maidment, on behalf of the church and congregation, with a handsome copy of the Scriptures.

— A bazaar, opened by Henry Lee, Esq., J.P., was held on the 10th inst., in connection with St. Mary's Church, Morley, near Leeds (Rev. W. E. Anderson, pastor). The proceeds realised £431. This sum has been applied to the diminution of the debt on the chapel, which amounted to £1,000.

— The Earl of Kintore conducted the opening part of the service, and delivered an address from the 4th chapter of Galatians, at Inverurie Chapel, on Sunday evening, when the Rev. D. Jamieson preached his farewell discourse, having accepted a call to the pastorate of the Park-grove Chapel, Glasgow.

— The Rev. E. A. Hytch, of Great Harwood, who has conducted with great success a teachers' training-class, was presented on the 11th inst., by Mr. Chipendale, on behalf of the Blackburn Sunday-school Union, with three volumes of Kitto's *Encyclopædia of Biblical Literature*, in recognition of his services.

— The oldest Congregational minister in the United States is the Rev. S. Parmelee, D.D., now in his 90th year. He was ordained to a pastorate in 1808, and continued regular ministrations for more than 60 years. When over 90 years of age he delivered the historical address at the centennial celebration of Pittsford, Vermont, his early home.

— The Chinese Religious Tract Society has determined to publish twelve tracts treating of doctrinal and practical subjects. The publishing committee are Rev. Dr. Edkins, of Peking, chairman; Bishop Schereschewsky, Rev. Dr. Allen, Rev. Y. K. Yen, Rev. Pan Sing-z, and Rev. C. K. Marshall, of Shanghai; and the Rev. Dr. Lork, and Rev. Kau Jinkwe, of Ningpo.

— The annual report of the church at Harleston (Rev. R. A. Cliff, pastor), showed that the amount raised for all purposes, including that of restoring the chapel during the year, was £811 2s. 7d., a sum exceeding any that had been known in the history of the church. During the evening the pastor was presented with a time-piece in commemoration of his recent marriage.

— The fourth anniversary of the Rev. William Lance's pastorate of Russell-town Church, Bristol, was celebrated on the 9th inst. The report stated that during the four years 214 additional members had been added to the church roll; that during the past year 500 extra sittings had been placed in the church, and that over £900 had been expended for all purposes.

— The ordination of Rev. J. H. Riddett, as minister of Queen-street Chapel, Burslem, took place on Tuesday, the 10th inst. The Rev. Dr. Simon delivered the charge to the pastor, and the Rev. Dr. Kennedy preached the sermon to the church. The Revs. S. B. Handley (secretary of the Staffordshire Union), T. Cocker, J. Mills, and D. Horne took part in the devotional exercises.

— The tenth anniversary of the settlement of the Rev. H. Andrews, at the Quay Chapel, Woodbridge, Suffolk, took place on the 10th inst. The pastor reported an addition of 22 members to the church during the past year. Addresses were delivered by the Revs. H. Taylor, D. Jones, and T. Batty; Messrs. W. J. Andrews, N. Walker, J. Parrett, H. Fisher, W. G. Bannister, and others took part in the meeting.

— The Scottish Congregational Chapel Building Society have issued an appeal with a view to raising the capital of the society from £3,000 to £10,000, the state of the funds compelling the committee to decline several pressing claims for help. Several gentlemen in Dundee have agreed to subscribe £100 each, conditionally upon the remainder of the sum specified being secured. Mr. George Skinner, 28, India-street, Glasgow, is the treasurer.

— The Rev. J. Saunders, B.A., of Wycliffe Chapel, London, delivered a lecture in Crown-street school-room, Ipswich, on Thursday, February 12, on "Amusements." The meeting was presided over by P. J. Bugg, Esq. The lecturer declined to furnish an inventory of lawful amusements, observing that Christ had given us principles, and expected us to apply them, and that what amusements were right, largely depended on the individual.

— On Wednesday last upwards of 100 of the scholars of the infant classes connected with Buckingham Chapel Sunday-school, Pimlico, met by invitation of the teachers for their annual winter's treat. After tea, a short service of song, with an address by the Rev. W. H. Edwards (the pastor), was given. The young folks were then arranged round two well-laden Christmas-trees, and a distribution took place among the children of articles of clothing, toys, and fruits.

— Harvard College, the oldest University in the United States, is to receive £10,000 from the estate of Jonathan Brown Bright, of Waltham, half of it to be used in scholarships for students by the name of Bright, descended from his Anglo-Saxon ancestor, Henry Bright, and the income of the other half to be used annually for the increase of the college library. This college has now 112 scholarships unitedly yielding £3,000 per annum for distribution.

— The third annual issue of the *Irish Congregational Year-Book* has made its appearance, and contains the official report of the proceedings of the Congregational Union of Ireland, with statistical and other details of the various institutions and churches connected with that organisation. From a tabular statement it appears that in thirty places of worship the sum of £2,064 was raised in 1879 for various objects, exclusive of the amounts raised for local ministerial support.

— The first public meeting of the recently-formed Temperance Society in connection with the Edgwareton Church was held on Monday evening, February 9, in the schoolroom, Francis-road. The Rev. W. F. Clarkson, the president, gave an inaugural address, explaining the basis and future work of the society, and addresses were delivered by Messrs. E. Smith, A. Keep, B. Williams, Mitchell, Clark, P. Keep, and Tibbets. There seems every prospect of the society doing a good work in the cause of temperance.

— The anniversary tea-meeting of the friends at Quay Chapel, Woodbridge, was held on Tuesday, February 10. The Rev. H. Andrews, the pastor, presided, supported by several ministers and friends. A very encouraging report was given of the work of the Church during the past year. The pastor stated that, during the ten years of his ministry, more than 100 new members had been enrolled, that over £2,700 had been subscribed by the worshippers, and unbroken harmony had existed throughout the whole of that period.

— The chapel at Nelson, near Burnley, erected 16 years since, at a cost of £900, to accommodate 500 persons, is now found to be inadequate for the congregation attending the ministry of the Rev. T. N. Oliphant. Three years since a new plot of land was secured at a cost of £550, the whole of which has now been cleared by the church and congregation, who are all from the working class. During the year the chapel has been cleaned and painted, and, in addition to defraying the cost, and a contribution to the land and building fund, £100 has been raised for a new organ.

— The annual social meeting of the church and congregation of the chapel at Epping has just been held, when a gratuitous tea was provided for the parents of the Sunday-schoolers, and the poorer members. After tea, the meeting was addressed by the pastor (the Rev. Teesdale Davis), by the superintendent (Mr. E. Winter), as also by friends representing the Episcopalians, Baptists, and Wesleyan churches in the town. The pastor was warmly congratulated upon having commenced the twenty-sixth year of his pastorate. On the Sunday evening a special sermon was preached to the parents, the chapel being full in every part. The whole of the services were most successful.

— The annual social meeting of the members of the church at Wellington, was held on the 12th inst. The Rev. Thomas Grear presided. It was stated in the annual report that 69 new members had been admitted during the past year, and that the losses from all causes amounted to 25. The total membership on January 1st was exactly 500. Allusion was made in the report to the death of the senior deacon, Mr. John Archer, who had been a member of the church for 50 years. The report showed that the debt on Salem Schoolroom had been paid off, and that a considerable sum had been raised towards the building fund of the New Victoria School and Preaching-room, shortly to be opened on the new estate. The various agencies of the church were stated to be in a prosperous condition.

— The farewell meetings of the Rev. F. G. Grenville, LL.B., of Park-grove Church, Glasgow, have been held. A testimonial was presented, also addresses, testifying to the blessing which had attended his ministry, to the power of his personal influence, the helpfulness of his preaching and pastoral gift, and the deep affection he had won. Dr. Pulsford, who was in the chair, spoke of the regard entertained for him by the ministers, and said, "He had known him from the time, thirteen years ago, he courageously undertook the church in North Hanover-street. They had the privilege of a good man, of wide culture and professional ability. His had been a gracious ministry, than which he could say nothing higher. What he had done here would always be to his honour." A large number of ministers took part.

— The reports read at the annual meeting of Prince's-street Church, Norwich (Rev. G. S. Barrett, pastor), showed that the number at present on the church roll is 542. The ordinary contributions of the church for all kinds of Christian work (including Home and Foreign Missions) amounted during the year to £2,400; and this, with the special contributions for the new schoolrooms, which were £4,845,



made the total sum raised during the year £7,345. The voluntary offerings of the church for the past twelve years have amounted to £33,390. In the three Sunday-schools there are 1,150 scholars. Five cottage-meetings are carried on, and the pastor has recently commenced a sermon-class for the reading and criticism of sermons by young men who may be anxious to engage in preaching the Gospel, or in any other form of Christian work.

— Centenary services of the church at Masbro are arranged for in March. At the annual meeting on the 11th inst., it was stated that during the seven months of the Rev. Thomas Nicholson's pastorate, 46 members have been added to the church roll. The congregations, both on Sunday and week day, have been more than doubled. A mission room has been opened in a neglected part of the town, the services at which are conducted by members of Mr. Nicholson's Lay Preachers' Training Class. The total amount raised by the church for all purposes was £798 9s. 1d. A branch school has been commenced at New York, and although it has only been in existence about two months, it now numbers over eighty scholars. A branch church has been, owing to the labours of the students at Rotherham and other friends, established at Kimberworth.

— The annual meeting of the Huddersfield and Heckmondwike District of the Yorkshire Congregational Union and Home Missionary Society took place at Paddock on Thursday afternoon, Mr. Wm. Anderson, J.P., of Cleckheaton, being in the chair. There were present, besides others, the Revs. E. Bruce, J. P. Wilson, M. Howard, F. Hall, and Messrs. Alderman Denham, J. E. Williams, Alfred Sykes, J. Byram, J. S. Briggs, and F. Croeland. In the evening a public meeting was held in the church at Paddock, to explain the operations of the union, and the special work of the Home Missionary Society, and to appeal for larger contributions. The chair was taken by Mr. Joel Denham, and addresses were delivered by the Revs. H. J. Boyd, J. J. Benner, Robt. Bruce, and Mr. J. A. Clapham. Unless the funds of the society are increased, the grants to the Home Missionary stations will have to be reduced 20 per cent.

— The annual meeting of the Highfield congregation, Huddersfield, was held on Wednesday, Feb. 11, the pastor, Rev. E. Bruce, in the chair. Reports of a highly satisfactory character were presented of the church, the congregation, the schools, and the various funds and institutions connected with this the oldest Nonconformist church in the town. There are 450 families on the pastor's visitation-book, and there had been during the year a clear increase of 12 to the church membership. Three new deacons had recently been elected, making the number 11, and it was noted as a gratifying fact that for 26 years not a deacon had resigned his office. The Sunday-schools number 900 scholars, with 110 officers and teachers. A new mission-room has been opened in Marsh district, with good attendance of the residents, and prospects of extended usefulness. Never were there more persons offering themselves willingly as "helpers"—either as teachers, tract-distributors, or mission-workers. The funds were reported generally in a healthy condition; altogether about £1,600 had been raised for various religious and philanthropic purposes, including £134 10s. for London Missionary Society, and £169 6s. 6d. for the Church-Aid and Home Missionary Society. The meeting was addressed by Alderman Byram, Alderman Denham, Messrs. Croeland, R. Jackson, J. A. Bottomley, J. Denham, A. Sykes, E. Harries, and A. Roberts. The year 1879 had been one of peculiar interest to the congregation, from the fact that it was the pastor's personal jubilee and his silver wedding to the church.

— On Tuesday evening, the 10th inst., the anniversary of the first Young Men's Class in connection with Victoria-street Church, Derby, was celebrated. This class, which has been under the care of Mr. Spalton for thirty years, consists chiefly of "young men from home," and has proved itself a most valuable auxiliary to the church, thirty-six of the young men being engaged in cottage mission services and other Christian work every week. At the 30th anniversary on Tuesday evening nearly 400 young people were present, and addresses were delivered by the pastor (the Rev. William Crosbie), Mr. Spalton, Mr. George Bottomley (chairman of the Derbyshire Congregational Union), and several members of the class. On the following evening (Wednesday), the annual meeting in connection with Mr. Crosbie's children's classes was held. These classes, which meet on Mondays and Wednesdays, number more than 200 children. After tea on Wednesday evening, the children passed a very interesting and satisfactory examination, in the presence of their parents and friends, on the subject of their Scripture lesson for the previous quarter, and to a large number copies of the "Life of Dr. Livingstone," were given for New Year's offerings collected for the Missionary Society.

#### BAPTIST.

— The Rev. Henry D. Brown has accepted a call to the pastorate of the church at Rochdale-road, Bury, Lancashire.

— The Earl of Shaftesbury has consented to open the bazaar at Borough-road Chapel, Southwark, in the early part of March.

— The Rev. J. Butlin, B.A., pastor of Clarendon-street Church, Leamington, has by examination taken the degree of M.A.

— The Rev. Jervis C. Shanks, of Glasgow, has accepted the unanimous call of the Ebenezer Baptist Church, Redruth, Cornwall, to its pastorate.

— The Rev. Dr. MacLaren promised to preach the annual sermon of the local Sunday-school Union, at Manville Chapel, Bradford, on Tuesday evening.

— The Rev. J. M. Jones, of Bulth, Brecon, after a pastorate of nearly four years, has resigned, and accepted a call to the charge of the Bethel Church, at Tonypandy.

— The Rev. J. W. Atkinson lectured at Luton on Tuesday evening last on "Livingstone: his Life and his Lessons," the ex-Mayor (Mr. Alderman Webster) in the chair.

— Encouraging progress is just reported of the mission to Hayti. The Rev. A. Von Papenpouth states that several candidates are now awaiting admission to church membership.

— To meet the deficiency in the Pastors' Augmentation Fund, an anonymous donor has just contributed £375, an amount which will enable every eligible applicant to receive the full grant of £20.

— The annual sermon of the Missionary Society will be understood to be preached in connection with the forthcoming spring meetings by the Rev. Dr. MacLaren, of Manchester, at Bloomsbury Chapel.

— The Rev. A. Murrell, of Birmingham, has just formally opened at Farnworth a mission chapel connected with Clarendon Church, Bolton, which has been built to accommodate 300 persons, at a cost of £550.

— The Rev. S. D. Thomas, of Walton, Suffolk, gave a very instructive lecture at Tunet-green Chapel, Ipswich, on Monday, Feb. 10, on "Helpful Thoughts for these Times." The Rev. W. Emery, the pastor, presided.

— As the result of the visit of Mr. Baynes to Brighton-grove College, Manchester, to which we last week referred, we are glad to learn that two or three of the students will probably offer themselves for mission work.

— The teachers and friends connected with the school at Chard, last week presented—by the pastor, Rev. E. Braine—a handsome family Bible to Miss Jewell, on her leaving the school, as a farewell expression of their esteem.

— A special service was on Sunday evening last held at New Swindon, the church members vacating their seats in favour of strangers, to whom the Rev. F. Pugh preached a discourse on "Our Children's Teeth." There was a crowded congregation.

— The Rev. J. E. Perrin, while continuing his official connection with the church at Broad-street, Ross, has, at the request of the Gloucestershire and Herefordshire Association, consented to accept the invitation of the Lays-hill Church to its pastorate.

— Our readers will be glad to learn that the *s.s. Naperine*, in which the Rev. W. and Mrs. Norris and the Rev. T. Hook left London for Calcutta, has, after encountering a very severe gale in the Bay of Biscay, been reported off the coast of Portugal "all well."

— On Wednesday last week, at a special entertainment of the church at Hafod, the choir-leader, Mr. John Evans, was, on his leaving the neighbourhood, presented with an oil-painting of himself, as a mark of the appreciation in which his services have been held.

— Rev. J. J. Kendon, who lately left the Pastors' College to work at Old Harbour, Jamaica, has received and accepted a unanimous invitation to the pastorate of the churches at Jericho and Mount Hermon, for many years presided over by the Rev. John Clarke.

— The Rev. E. H. Brown, of Twickenham, was last week presented by his church and congregation with life-size and handsomely framed photographs of himself and wife, and with a case containing two dozen dessert knives and forks, and a case of fruit spoons, as tokens of esteem and affection.

— The monthly meeting of the Tredegar Branch of the Brecon and Monmouthshire Association was held at Tredegar Quarries, on Sunday and Monday last week. The Revs. W. Jones and W. Griffiths (Ebbw Vale), J. Williams (Brynmaur), and others preached special sermons upon the occasion.

— In connection with the settlement of the Rev. A. C. Periam as pastor of the General Baptist Church at Queen-street, Ilkeston, a special recognition service was held on Tuesday last week. The Revs. J. Fleming, J. Anderson, T. Goodby (President of Chilwell College), and others delivered addresses.

— Recognition services connected with the settlement of the Rev. W. Morris Thomas as pastor of the English Baptist Church, at Nantyglo, were held last week. Amongst others, the Rev. Dr. Thomas, late of Pontypool College, and the Rev. Hugh Williams, of Hermon, took part in the proceedings.

— On Sunday afternoon the Rev. J. Parish, of Bargoed, Cardiff, publicly immersed eight persons—candidates for membership of the Horeb Welsh Baptist Church at Gelligaer—in the brook on the Gelligaer mountain, and notwithstanding the inclemency of the weather, a large gathering assembled to witness the service.

— Towards the erection of galleries in the New Association Chapel at Lower Norwood (Rev. W. F. Gooch, pastor), a friend has generously offered to contribute £900, upon condition that £1,000 be raised during the year, in liquidation of the building debt. Already this challenge has been taken up to the extent of £800.

— A tea and social meeting was on Wednesday last week held at High-street Chapel, Berkhamstead, for the purpose of publicly welcoming the Rev. Giles Hester, late of Sheffield, as pastor. The Rev. J. Menzies (Independent), Dr. MacCallum (Chesham), W. H. Matthews (Primitive Methodist), Mr. T. Read, and others, delivered addresses.

— On the 11th inst. a cordial welcome was given to the Rev. Giles Hester, late of Sheffield, as pastor of the General Baptist Church at Berkhamstead. All the local religious bodies were represented, and addresses were given by the Revs. J. Menzies, W. H. Matthews, D. McCallum, Messrs. H. Nash, J. Bunker, C. Norris, and the pastor.

— The Rev. T. L. Johnson, acting upon medical advice, and at the request of the Missionary Society Committee, will shortly proceed to America, there to re-engage in Christian enterprise amongst the coloured people. At present Mr. Richardson, his coadjutor, is in Africa, though it has yet to be determined whether he will permanently remain there.

— Recognition services connected with the settlement of the Rev. J. W. Packer as pastor of the church at Castlegate, Berwick-on-Tweed, were last week held. The Rev. S. Newham, of Edinburgh, preached on Sunday, and on Monday a public service was held under the presidency of Dr. MacLellan, addresses being delivered by the Revs. Templar, Portena, Stephens (Newcastle), and others.

— On Wednesday evening last, the church at West Crofton, under the pastorate of the Rev. J. A. Spurgeon, held its annual meeting, when it was intimated that a piece of land had been secured for an undenominational Mission Chapel, to be erected mainly by that church during the present year. To meet deficits in the current church and school accounts, one member promised £72 and another £100.

— The Rev. W. L. Mayo, on Wednesday last, reported, at the annual meeting of the church and congregation at Chepstow, that nearly £200 had been contributed during the year for various purposes. The church now numbers 84 members, more than ever before; 33 of these have been added during the year; 16 of them young men, and 12 of these from the Pastors' Bible-class.

— At Bond Gate Chapel, Castle Donnington, special services, in aid of Foreign Missions, connected with the General Baptist Society, were last week held. The Rev. W. Miller, returned from the East Indies, preached, and at a public meeting the Revs. W. Hill, late of Orissa, W. Underwood, D.D., and others, delivered addresses. The contributions of the district during the past year were reported to have reached £50.

— At the annual social meeting of the church at Clapham-common (Rev. R. Webb, pastor), it was stated that during the year 43 persons have been baptised, and 16 admitted to the church by letter. Besides meeting the ordinary expenditure, £90 has been raised for mission purposes; and a soup-kitchen has been sustained, and of a local monthly magazine conducted by the pastor, 34,000 copies have been given away.

— A meeting was held at John-street Chapel, Bedford-row, on the 10th inst., under the presidency of the Rev. T. Harley, pastor, to receive the reports of the various societies connected with this place of worship. The accounts showed that above £900 (exclusive of legacies) had been raised during the year for missionary and other benevolent objects. It was also reported that £400 had been expended on the renovation of the chapel and lecture rooms.

— We understand that the Committee of the Baptist Missionary Society have accepted for foreign service Mr. Robert Walker, of Genoa, who, having resided for some years in Italy, has the advantage of being able to preach in the Italian tongue. Mr. Walker was, we believe, formerly a member of Mr. Birrell's Church at Liverpool. He is expected to succeed the late Mr. Landels in the work at Genoa, after staying for a short time with the Rev. J. Wall at Rome.

— As the result of a recent appeal respecting the anticipated deficiency in the accounts of the Missionary Society, we gather that several encouraging special contributions have been received, amounting to at least £200. These include £50 from Mr. Edward Rawlings, £25 from Mr. White, of Evesham; £25 from his son; Rev. T. G. Rooke (Rawdon), £10; Rev. Dr. Acworth, £10; and four shillings from "a poor widow earning eight shillings weekly, for a cause she has loved since she was a child, and has prayed for every day."

— The Bible-class conducted by Mrs. William Ennals, in connection with the church at Stratford-on-Avon, held their annual tea on Monday, Feb. 9, at which some 200 persons were present, consisting of the members and their friends. After tea a numerously-attended meeting was held, at which Alderman Stevenson presided, when addresses of a thoroughly practical nature were given by the Revs. S. Dunn (Aitch Lench) and J. H. Feek (Pershore). The choir sang several pieces during the evening, which were much appreciated.

— The death of Mrs. Bassett, the widow of the late Mr. Christopher Bassett, of Countesthorpe, a household name (especially amongst the Nonconformists of Leicestershire), is, we regret to see, announced. She died on Saturday evening, the 7th inst., and was interred in the Chapel Cemetery at Countesthorpe on the following Wednesday. She was in her 80th year. "Her end was peace." Sermons bearing on the event were preached on Sunday last at Arnesby, where the deceased was a member, and at Countesthorpe, where she lived, by the Rev. W. Fisk and Rev. H. Hughes.

— The annual meeting of the church and congregation connected with Longmore-street Chapel, Birmingham, was held on Monday, Feb. 9. Tea being over, the Rev. Wm. Oates, pastor, took the chair, and, after the opening exercises, presented a report, which showed the actual number of members upon the church-roll to be 179. There has been a net gain of 35 during the past four years. The treasurer's report showed that during the year over £390 had been raised for various church purposes. Addresses were also delivered by several of the deacons and other members of the church and congregation.

— On Monday, Feb. 9, the members of the church and congregation in connection with the chapel at Twickenham took tea together. A meeting was held afterwards in the chapel. The pastor, Mr. E. H. Brown, who presided, gave an account of the history of the church from its commencement in the year 1832 till 1874, when he took the pastorate. Mr. Corpe, the senior deacon, in a few well-chosen words, on behalf of the church and congregation, presented Mr. Brown with an excellent photograph of Mrs. Brown and himself, each photograph being about 4 ft. by 3 ft., and handsomely framed. A case containing two dozen dessert knives and forks, and a case of fruit spoons, were also presented to Mr. Brown.

#### PRESBYTERIAN.

— The Duke of Edinburgh a few days since proceeded to Lydd, and called upon Mr. E. D. Young, B.N., well-known as the companion of Livingstone, in his early African exploration, and as afterwards conducting the Free Church mission party to Nyanga where the Livingstone settlement has been established.

— The Woolston congregation, Southampton, have decided to call the Rev. J. Wesley Rodger, of Wigan.

— Rev. Robert Cowan, of Clonakilly, Ireland, has accepted the call from Nottingham.

— A controversy is raging in America, called forth by the Baptists of Philadelphia reordaining a Presbyterian, the Rev. Henry Loach, who left his own communion to join the Baptist ministry. In this act it is contended that the Baptists considered Mr. Loach lacked something which the Presbyterian Church could not supply.

— We recently announced the death at Sierra Leone of the Rev. Albert Bushnell, the well-known Presbyterian missionary. When Mr. Bushnell first went to the Gaboon mission, on the West Coast of Africa, in 1843, he found the fields literally white with the bleaching bones of human beings, and saw 900 slaves chained two and two awaiting shipment to Cuba. Deceased was very influential in procuring the abolition of the slave trade and ameliorating the condition of the natives.

— The Wandsworth congregation have been holding their annual meeting. The ordinary income for the year, it was reported, had been £840. In addition, £170 of debt had been paid. The church, which was erected six years ago at a cost of £7,700 to celebrate the tercentenary of the first Presbyterian which was formed at Wandsworth, is now entirely free of debt.

— The annual service of the St. John's-wood congregation was held on Thursday, the Rev. Robert Taylor, Moderator of session during the vacancy, presiding. The report were most encouraging, considering that the congregation has remained several months without a settled pastor. The entire income had reached the sum of £4,005, of which £2,504 had been raised for special objects. For the Kilburn Mission Hall, £619 had been raised, the income of the Bible Women and Sick Nurse's Fund had been £100, while the Ladies' Missionary Association had contributed no less a sum than £330. Addresses were delivered by Mr. G. B. Bruce, and Mr. C. E. Lewis, M.P.

— The Laygate congregation, South Shields (Rev. S. M. McClelland's) have just closed a year of successful labour. The entire income was reported to have been £1,250, the membership being 370. In the three Sabbath schools there are a total of 477 scholars, besides the minister's Bible Class, which numbers over 50. The two Bible women reported encouragingly, and the Young Men's Society was never larger or healthier.

— Dr. George Smith writes to the official magazine of the Free Church:—"How did the Church of Scotland create the eighteen native churches which we have founded in India? Not till it became free. Duff had come home and gone out again. John Anderson had gone out to Madras in 1837. Wilson was at home in the Disruption year, and sent out Stephen Hialop to Nagpore and Central India. In Tanfield Hall, amid the fresh life and liberty of those days, Dr. Candlish presided at the ordination to the Christian ministry, and the appointment as an evangelist or missionary, of the Rev. Dhunjeebhoy Nourojee, the first Parsee who had been converted to Christ, so far as history tells, since his ancestors and co-religionists, the Magi, were led by a star to the infant Christ. Every year since his conversion in 1839 had seen converts gathered in from Brahmanism in Calcutta and Madras, as well as Bombay and Poona. The news of the Disruption was crossed by intelligence of the baptism of the first Maratha Brahman who had defied caste and persecution for his Lord, Narayan Sheshadri. But till Dr. Wilson contended for the ordination of Dhunjeebhoy as an evangelist or missionary, no convert had been used save as a catechist."

— The annual report of St. Andrew's Church, Torquay, is published, and presents several gratifying features. Total receipts for 1879 were £1,040. The congregational activities indicate a large missionary spirit. A branch of "The Women's Missionary Association" has been formed, and has raised £57. The pastor (Rev. A. N. Mackray), in his prefatory words of review and counsel, alludes to the peculiarly fluctuating nature of the congregation, the influences arising from which are widespread. He estimates that during the past seven years 400 ostensibly believing men and women have united in the Communion of the Supper, not one of whom is now in Torquay.

— Mr. G. B. Bruce has published a statement respecting the work of church building in England. The effort inaugurated at the Union in 1873, to raise £250,000 for debt-extinction amongst other purposes, rendered it impossible, he says to prosecute the Church Building Scheme on the old lines; but money is being supplied through the Union Thanksgiving Fund to complete the grants to the forty churches originally contemplated. Twenty-six congregations have already received either the whole or part of the grant of £750, and nearly £17,000 has been given towards the erection of new churches, which must represent property acquired and debt paid of considerably over £100,000. The total value of church property in England is close upon one million sterling.

— At the next meeting of the London Presbytery the Rev. Dr. Edmond will nominate the Rev. Dr. Graham for the Barbour Chair.

— Sustentation Fund Conferences have been held this week in Dr. Fraser's church at Marylebone, Dr. MacEwan's at Clapham, and in Dr. Edmond's at Highbury.

— Under the auspices of the London Presbytery's Committee on Sabbath-schools, the Rev. H. O. Wilson, M.A., of Eastbourne, gave a lecture on "The Art of Teaching," at Camden-road Church (Rev. W. Dinwiddie's) on Tuesday evening.

— The Hope Mission, Chequer-alley, Bunhill-row, which is quite undenominational in its character, numbers amongst its warmest friends several members of Regent-square congregation. These gave a musical entertainment in aid of the funds of the mission in the Lecture Hall of Regent-square Church, the other evening, when the Rev. Dr. Dykes presided over a crowded audience.

— On Sunday evening, a charity sermon was preached in Regent-square Church, by the Rev. Dr. Oswald Dykes, in behalf of the Royal Caledonian Asylum, Holloway, N. At the close of a thoughtful and eloquent sermon from James 1. 28, 27, the preacher made an earnest appeal on behalf of this Scottish Orphanage and its 115 destitute boys and girls, not because they were tartan-clad, but because they were Christ's lambs. Liberal collections towards the funds of the Asylum were taken at both diets of worship.

— Mr. Robert Mackenzie, of Soane, Perth, was on Thursday ordained pastor of the Livingstone Memorial United Presbyterian Church, Blantyre.

— At the annual meeting of the Hammer-smith congregation, of which the Rev. Henry Miller is pastor, the various reports read showed general advancement. There had been raised for all purposes during the year the sum of £1,007. A present of sixty guineas was made to the minister.

— When the four Presbyterian bodies in Canada united in 1875 a small minority of the Church of Scotland section protested, and claimed to be entitled to receive the revenue from the Temporalities Fund. The matter was carried into the law courts, and has just been decided against the protesting minority. It is not known whether the dissentients will appeal to the Court of Queen's Bench and the Privy Council.

— Dr. Talmage has recalled his charge of "moral rotteness" preferred in his pulpit against the minority in the Brooklyn Presbytery. The mere withdrawal has not satisfied the gentlemen against whom the charge was levelled, it being said that Dr. Talmage does not confess to having slandered his brethren.

— The death is announced of the Rev. James French, minister of the Abbey Church, Dunfermline.

— We regret to announce the death of the Rev. J. G. Wright, LL.D., for a quarter of a century minister



of St. Andrew's Church, Southampton, and a prominent member of the London Presbytery. Dr. Wright had been in fair health until within a few weeks of his death, which took place on Wednesday week. The report of the London Presbytery in our last issue, where mention was made of his serious illness, would have prepared our readers for the tidings of an event which has occasioned wide-spread regret not only in Southampton, where deceased was held in the highest possible esteem, but throughout the Church. Dr. Wright was a student of the Established Church of Scotland at the time of the Disruption in 1843, and threw in his lot with the Free Church. His first charge was at Morebattle in Scotland, whence he removed to Southampton, where his labours as a minister were much appreciated. His remains were borne to their last resting-place on Monday, the funeral being one of the most imposing that has been witnessed in Southampton for some time. A preliminary service was held at the church, which was filled. Rev. W. Armstrong, Rev. H. H. Carlisle (Congregational), Rev. J. Johnstone, and Mr. Stevens, chaplain of Netley Hospital, took part in the impressive service, the address being given by the Rev. Professor Chalmers. The funeral cortege consisted of 25 carriages, while at the cemetery a number of people had assembled to show their respect for the departed. The chief mourners were Dr. Wright's son and son-in-law, both medical men. Deceased, who had been a widower for twenty-four years, was born in Perthshire in 1821.

#### WESLEYAN.

For many years past it has been in contemplation to establish a museum of Methodist objects, and a practical start has at last been made. A number of letters by the Wesleys and their early associates, and other interesting documents, have been contributed, and a "missionary museum" is one of the features of the institution, which will, no doubt, in view of the widespread operations of the Wesleyan Missionary Society, become a very valuable and interesting collection.

At the University of London several Wesleyan students have again obtained high positions. In the honours division Mr. A. Stray, Wesley College, Sheffield, takes the 5th place, with a prize of £10; Mr. S. Jackson, Kingswood and New College, Eastbourne, 8th place, and prize of £5; while Mr. A. L. Gaskin and Mr. H. B. Workman, Kingswood and Woodhousegrove, and Mr. S. Barnard, Wesleyan College, Taunton, take the 13th, 14th, and 15th places, with marks qualifying for prizes. Mr. T. Bennett, of New College, Eastbourne, is 17th; Mr. J. Smith, of Kingswood and Wesley College, Sheffield, 25th; Mr. W. H. Iddon, of Strathmore House, Southport, 32nd; and Mr. T. T. Groom, of Grove-park, Wrexham, 35th. In the First Division there are 15 students from various Wesleyan institutions, and in the Second Division 2.

The services which are being held at the Lecture Hall, Aldersgate-street, in connection with the London Welsh Circuit, are proving very successful. The mission band and other agencies are doing good service, and conversions are reported.

The Rev. Jonathan Foster delivered at the Spitalfields Chapel, on the 10th inst., his excellent lecture on "The Wesleyan Hymn-Book," musical illustrations being given by the choir and the organist.

At York Town, Sandhurst, on the 9th inst., the Rev. John Bond, of London, gave his lecture on "John Knox and the Scotch Reformation," in aid of the building fund. Major Fothergill presided.

A bazaar has been held at East Cowes, Isle of Wight, in behalf of the chapel recently opened. The Revs. J. Heaton and J. Kirlian took part in the proceedings. The receipts amounted to about £75, and it is expected that further sales will bring up the total to £100.

At Staple-cross an excellent lecture has been given in aid of the day-school funds by the Rev. R. P. Downes, of Hastings, the subject being "Alfred Tenyson."

Revival services have been held at Brecon, with happy results. Several ladies rendered excellent service by giving addresses, and Churchmen and other Christians assisted in the good work. A considerable number of persons joined the church.

At Bar Chapel, Harrogate, special religious services have been held during several weeks, the mission band and the local preachers conducting them. Additions to the church have resulted.

At Matlock Bridge a sermon on the death of the Rev. John Rattenbury has been preached by the Rev. W. C. Williams. Mr. Rattenbury had visited Matlock to preach the chapel anniversary services for a period of about thirty years.

Missionary sermons have been preached at St. John's, Manningham, Bradford, by the Rev. Dr. Panshon and the Rev. Joseph Bush. The collections realised £46.

At the Beckett-street Schoolroom, Leeds, on the 9th inst., an interesting lecture was delivered by Mr. Samuel Higgins, on "Steam and the Steam Engine."

At Ulverston successful home mission anniversary services have been held. The Rev. H. M. Whotnall (Baptist) was one of the speakers.—The Rev. J. Baker, of Carlisle, lectured at Dalton-in-Furness on Saturday last on "Chatterdom," in aid of the day-school funds.

Some of the Irish Circuits set an example to the English ones in the business-like way in which the church accounts are put before the people. Printed reports are issued, giving the particulars of the various funds. The report for the Bathmies (Dublin) Circuit shows that the sum of £618 was raised for Circuit Funds during the past year, £624 for Connexional Funds, and £35 for charitable purposes. The Manse and Building Fund received £350.

A fund is being established in Dublin to meet the necessities of Methodists suffering from the distress prevalent in some parts of Ireland. The Rev. W. G. Price and Mr. S. McComas are the treasurers.

All the Methodist journals that have reached us from abroad devote considerable space to the burning of the City-road Chapel. The Methodist Journal of Adelaide commences a leading article thus:—"It was surely no common sorrow that surged through British Methodism when the telegraph flashed to all parts of the empire the mournful news that City-road Chapel was destroyed by fire. Even those who had never seen it, dwellers in America and Australia, in India, Africa, and New Zealand, felt in some degree the pang of regret that a building so full of historic memories and memorials, should have passed away."

The restoration of the chapel is being proceeded with, the total cost of which will be about £5,500.

The progress of Methodism in the Fiji Islands is indicated by the fact that there are now 841 chapels and 291 other places where service is held, with fifty-eight missionaries engaged in preparing the way for others. The membership numbers 23,374 persons.

Chapel building continues to be carried forward on a large scale. The erections of chapels, schools, ministers' houses, and organs, with "enlargements," completed during the year 1879 involved in expenditure of £395,400, and since the year 1854 nearly five millions sterling have been expended in such works. The proportion of debt existing upon the various trusts has during late years been greatly reduced.

Mutual Improvement Societies are on the increase in Methodism, and there is a project on foot for the starting of a monthly journal as a means of communication, and for the furtherance of the objects of such associations generally.

At Union-street, Rochdale, a successful meeting, in aid of the Thanksgiving Fund, has been held. The Rev. H. Hastings presided, and the deputation included the Rev. C. Garrett, D. J. Waller, and W. L. Watkinson. The subscriptions, with the sums promised at the central meeting for the district, amount to nearly £700.

In connection with the anniversary of the Hannah Memorial Chapel, sermons have been preached, and a lecture delivered by the Rev. E. A. Telfer, of London. The amount realised was about £90, and a number of persons have professed conversion as the result of the services. The chapel cost £8,000, and the debt is now reduced to £700.

#### UNITED METHODIST FREE CHURCHES.

The Rev. W. H. James has declined an invitation to remain in the Downham Circuit a third year.

Mr. John Sampson, of Cornwall, has conducted a series of special services at Grimsby. The chapel has been crowded, the church quickened, and souls brought to Christ.

The foundation-stone of a new chapel at Crossens, Southport, was laid on the 10th inst. by Mr. Alderman Griffiths. At the same time a stone was laid by Mr. Amos Wright, in memory of his father. The chapel, when completed, will seat 250 persons at a cost, including the freehold site, of £800. An address on the occasion was delivered by the Rev. J. C. Brewitt. The collection realised £115.

The Rev. W. Toppen has declined a unanimous invitation to remain in the Swansea Circuit a fourth year.

Eight memorial-stones of a new chapel and school were laid at Holbeck, South Leeds, on the 8th inst., by Mr. Councillor Kenworthy, Mrs. Halliday, Mrs. Sayce, Mrs. Groves, Mrs. Walker, Miss Bromley, Mrs. Bottomley, and Mr. Kenworthy. The Revs. T. W. Townsend (president), J. Myers, E. Bowden, W. Beckett, G. Kaines, and H. Holgate took part in the proceedings. The total cost, including site, will be about £8,000.

On the 8th inst., the Rev. A. Crombie, of South Shields, and the Rev. J. G. Wakefield preached missionary sermons in Howard-street Chapel, North Shields, and addressed the scholars of the various Sunday-schools in the afternoon. Mr. Alderman Green presiding. On Tuesday following a public meeting was held.

A bazaar in connection with the Castlemere Circuit, Rochdale, has been held in the Public Hall, Rochdale, the proceeds, including donations, amounted to £470, the balance of which sum, after payment of the circuit debt, will be appropriated proportionately to the various chapel trusts in the circuit.

Sermons have been preached in the chapel at Littleborough, by the Rev. W. H. Bond, of Rochdale, on behalf of the Home and Foreign Mission Fund. A public meeting has also been held under the presidency of Mr. Charles Law.

The Foreign Missionary Committee will hold its next session in Manchester, on Wednesday and Thursday, the 25th and 26th inst.

A month of special religious services has been held at New Lambton, Houghton-le-Spring Circuit. Those of the first week were conducted by the Rev. W. T. Symons, circuit minister, and those of the following weeks by Miss J. Emmerson, of Sunderland. Several persons have been added to the church.

On Sunday the Revs. T. Wakefield (East Africa) and W. C. Harris (North Shields) preached in Queen-street Chapel, South Shields, on behalf of the Connexional missions. In the afternoon a juvenile missionary meeting was held under the presidency of Mr. T. Alderson, and addressed by Mr. Harris and other gentlemen. The annual meeting followed on the succeeding evening, Mr. Alderman James presiding, and addresses were given by the Revs. T. Wakefield, G. Hobson, A. Crombie, and F. W. Sparks.

On Sunday, the 15th inst., the Rev. J. Kinsop, of Manchester, preached two sermons at Poynton, and, with others, addressed a public meeting on the following evening.

The Missionary Anniversary of the Bridge-street Circuit, Bradford, was celebrated on Sunday and Monday last. Rev. T. Wakefield, missionary from Eastern Africa, was the deputation. The services were very enthusiastic and successful, the amount raised being nearly £90, an increase of £15 over last year. Alfred Ellingworth, Esq., one of the Parliamentary candidates for Bradford, presided at the meeting.

The Rev. G. D. Thompson, of Framlingham, has accepted an invitation to labour in the London Eighth Circuit as second preacher after the next Annual Assembly.

On Sunday sermons were preached at Bedford on behalf of the mission funds by the Rev. J. E. Shephard. On Monday evening a public meeting was held, at which Mr. G. Freeman presided.

#### METHODIST NEW CONNEXION.

We are sorry to report the destruction by fire of a fine and well-constructed chapel at Broomhill, Batley, on Thursday morning last. The fire was discovered between four and five o'clock by a policeman, who at once gave the alarm. The fire brigade was soon in attendance, but, for want of sufficient pressure of water, could not get complete mastery over the fire, which gradually spread from the rear of the building, where the fire originated, until it reached

the roof and swept over the whole building. Before the roof fell in and gutted the building, the furniture in the school beneath, and many of the cushions and books in the chapel, were fortunately got out. As to the origin of the fire, it is supposed that it must have been from the heating apparatus. Painters had been at work on the Wednesday, and had left the heating apparatus in operation in order to dry the paint. The premises, which were very substantial and commodious, and fitted up in the most approved manner, were erected five or six years ago, at a cost of about £5,000. They are insured in the Mutual Guarantee Fund of the Connexion for £2,000, but the damage must be considerably above that amount. There were two first-class organs in the building, and both of them, as well as the Sunday-school library, were destroyed. Although the loss and inconvenience are very great, and the numerous worshippers must be greatly discouraged, we believe the liberal and enterprising friends of the Connexion at Batley will soon replace the former chapel and school with premises equally attractive and commodious.

We are pleased to learn that the son of one of the ministers of the denomination, Mr. John Henry Piggins, of St. Peter's School, York, has been elected to a classical scholarship at Trinity College, Oxford, of the value of £80, and tenable for five years. We augur for the youth a distinguished career, and trust that his health may be fully preserved.

The following arrangements were made at the recent Quarterly Meeting of the Halifax South Circuit:—The esteemed chairman, the Rev. A. R. Pearson, was unanimously invited to remain a fifth year; the Revs. J. C. Story and J. Dudley were also asked to remain another year, but Mr. Story declined, he having accepted an invitation to Barrow-in-Furness. It was thereupon resolved to invite the Rev. J. H. Shiphardson, of Leek, to succeed him; and the Rev. J. S. Hughes, of Ambler Thorn, to succeed the Rev. C. Bamford at Elland. Mr. Geo. Healey was nominated as the lay representative to Conference, and the circuit stewards were reappointed. The society returns showed a decrease in members, but an increase of probationers. The finances were in an improved condition, and the circuit was considered to be in a healthy state.

A slight decrease of members was reported at the Quarterly Meeting of the Halifax North Circuit, but the finances were found to be in a very satisfactory condition. The Rev. H. T. Marshall, of Dewsbury, is expected to succeed the present superintendent, the Rev. B. Child. There will probably be an entire change of ministers in the circuit, the Rev. W. F. Newnam having accepted an invitation to York, and the Rev. J. S. Hughes being compelled to decline an invitation on account of his expected removal to the other Halifax Circuit. The present efficient stewards were re-elected.

At the Quarterly Meeting of Truro Circuit it was understood that the Rev. J. E. Walsh was intending to leave next Conference.

New classrooms have been erected at Smethwick, at a cost of £150.

#### SOCIETY OF FRIENDS.

On Tuesday last Mrs. Marie Hilton attended the Corn, Coal, and Finance Committee of the City Common Council in support of a petition for a grant to the funds of the crèche. Mrs. Hilton was accompanied by Mrs. Lucas (sister of the Right Hon. John Bright, M.P.), the Rev. Dr. Ross, vicar of St. Philip's, Stepney; the Rev. Thos. Richardson, vicar of St. Benet's, Stepney; the Rev. John Kennedy, D.D. (Congregational), Stepney; and Alderman N. McArthur, M.P., who introduced the deputation. The Rev. Dr. Ross minutely described the Orphan Home and its little inmates and the crèche, and gave cases which had come under his notice, showing that it was not an eleemosynary institution, but fostered self-help and self-reliance. He apologised, as a clergyman of the Church of England, for coming in support of an institution wholly managed by a lady, who was a member of the Society of Friends. The chairman remarked that in dealing with charities they had no creed, but were, he hoped, all Christians. The Rev. Dr. Kennedy stated cases known to him in corroboration of the statements of Dr. Ross. He had resided nearly forty years in the East-end, and no institutions had ever existed more beneficial in their character and results than those of Mrs. Hilton. The Rev. Thos. Richardson gave an account of a City clerk who died, leaving a family; and the help afforded by Mrs. Hilton's "Home" had tidied the widow over till she was now gaining a respectable living, otherwise the family must have gone into the workhouse. Mr. Alderman McArthur thanked the Court for their courteous reception, and the deputation withdrew.

By desire of the London Quarterly Meeting Mr. William Pollard (a minister) of Manchester, delivered a lecture on the 2nd inst. at Devonshire House, on the subject of "The Christian Ministry."

THE REV. C. MAURICE DAVIES, D.D., preaching at St. Andrew's, Tavistock-place, on Sunday evening, alluded to some references which had recently appeared in the newspapers as to his ecclesiastical position. At the termination of his engagement as lecturer at Chelsea, he wrote to the Bishop of London expressing his willingness to engage in mission work in London, and then learned from his lordship that he (Dr. Davies) had altogether injured his chance of suitable employment by allowing his name to be associated with the services (the Bishop used another word) at St. Andrew's. Upon a subsequent application he found that he had sinned altogether past redemption; and the Bishop informed him that if he wished to exercise his ministry in what was in effect a Nonconformist chapel, he could only do so safely by availing himself of the provisions of the Clerical Disabilities Bill, or he could run the risk as others had done. He should rather exercise the humblest office in connection with the Church of England; but as the only choice left to him was between entire abnegation of his clerical office, and the exercise of it outside the pale of the Establishment, he had been led to cast in his lot with Archdeacon Dunbar, though there were differences in their views as to ritual and some slight divergences on points of faith, rather than be doomed to a life of idleness. His desire was to promote unity rather than to foster divisions, to enlarge the bond of Christian charity rather than to stir up strife; and he trusted that the course which he had adopted would assist in giving a little elasticity to a system which in his view was at present suffering from rigidity in respect of want of association with those of different denominations.

"THE POUND OF FLESH."—The *Kölnische Zeitung* publishes a paragraph on the question of Shylock's Judaism. According to the writer, Gregorio Leti, the biographer of Sixtus V., narrates, in the 11th book of his history of that Pope, the following story:—In the year 1587, ten years before the probable date of the production of Shakespeare's play, a Roman merchant, named Paul Maria Secchi, a good Catholic Christian, learns that Sir Francis Drake has conquered San Domingo. He imparts his news to a Jewish trader, Simson Ceneda, who either disbelieved it, or had an interest in making it appear so. He obstinately contested the truth of the statement, and to emphasise his contradiction, added that he would stake a pound weight of his flesh on the contrary. The Christian took him at his word, staking 1,000 scudi against the pound of flesh, and the bet was attested by two witnesses. On the truth of Drake's conquest being confirmed, the Christian demanded the fulfilment of the wager. In vain the Jew offered money instead of the stake he had agreed to. The Jew appealed to the Governor, and the Governor to the Pope, who sentenced them both to the galleys—a punishment they were allowed to make up for by a payment of 2,000 scudi each to the Hospital of the Sixtine Bridge.

A serial issue of the "New Testament Commentary for English Readers," edited by Bishop Ellicott, will be commenced next month by Messrs. Cassell, Petter, Galpin, and Co.

The Porte has received semi-official communication of the proposal of the British Government to submit the delimitation of the Greek frontier to a Technical Commission.

NATATION.—Captain Webb, the Channel swimmer, has undertaken to swim 60 consecutive hours—viz., for three days and two nights. He will be allowed to leave the water for not more than 30 minutes in each 24 hours. The attempt will be made under the most favourable circumstances possible—viz., water of summer temperature, and in London early in March.

CONGREGATIONAL SCHOOL, LEWISHAM.—At the late University of London Matriculation, the following scholars of the above school successfully passed, and are placed in the first division:—David Oliver, son of Rev. H. Oliver, Newport; William Butcher, son of late Rev. W. Butcher, Margate; and Thomas Wolfendale, son of Rev. T. Wolfendale, Tutbury.

#### BIRTHS.

ANSELL.—Feb. 11, at 5, Homerton-row, Hackney, the wife of G. G. Ansell, of a son.  
BLENCOWE.—Feb. 14, at Wilton Viarage, Northwich, Cheshire, the wife of the Rev. Alfred James Blencowe, of a son.  
CONDER.—Feb. 11, at Middleton School, Borneo, the wife of the Rev. A. Conder, Rector of Middleton, of a daughter.  
EWART.—Feb. 9, at Rubislaw-terrace, Aberdeen, the wife of Professor J. O. Ewart, M.D., of a daughter.  
GRAHAM.—Feb. 9, at 4, Grosvenor-terrace, Primrose-park, Liverpool, the wife of John Graham, junr., of a daughter.  
JONES.—Feb. 13, at Havensford House, Looe, H.S.O., Cornwall, the wife of the Rev. E. Douglas Jones, of a daughter.  
JONES.—Jan. 28, at Greenborough, Alabama, U.S., the wife of Caleb Jones, of a daughter.  
LOCKITT.—Feb. 14, at Kidlington House, Birm. Ash-hill, Lea, the wife of Charles C. Lockitt, of St. Paul's-churchyard, of a son.  
SMITH.—Feb. 14, at 56, Hagley-road, Birmingham, the wife of T. Riviter Smith, of a son.  
SUNDERLAND.—Feb. 9, at Buena Vista, Weston-super-Mare, the wife of the Rev. J. Sunderland, of a son.

#### MARRIAGES.

BURN-WALLACE.—Feb. 12, at the Wesleyan Chapel, Barnes, by the Rev. Wallace McMullen, assisted by the Revs. H. Moore and D. Sanderson, Matthew James Burn, solicitor, of Clement's-lane, E.C., to Ella, eldest daughter of Hugh Wallace, of Rosneath, Barnes.  
HANNINGTON-DAY.—Feb. 12, at Carlisle Church, Isle of Wight, John Hannington, of 51, Gauden-road, Clapham, to Dinah Maria, youngest daughter of the late William Day, of Wichech, Cambridgeshire.  
HARRISON-OLIVER.—Feb. 18, at Jeasmond Church, by the Rev. Canon Addison, M.A., Richard Harrison, eldest son of the late Francis Harrison, Captain 1st Bengal Fusiliers, to Elizabeth Margaret, eldest daughter of Thomas Oliver, Esq., Windsor-crescent, Newcastle.  
RICHARDS-RICHARDS.—Feb. 12, at Horbury Congregational Church, by the Rev. Newman Hall, LL.B., assisted by Rev. W. Roberts, B.A., Rev. C. Edmonds Richards, of Uxbridge, to Henrietta Carnell, youngest daughter of the late Mr. J. E. Richards, of Truro.  
STACY-GOOD.—Feb. 12, at the Congregational Church, Axminster, Devon, by Rev. W. Phillips, William King Stacy, of 4, Newgate-street, City, eldest son of Mr. W. L. Stacy, Horton-square, to Adeline Elizabeth Good, only child of Mr. Samuel Good, Seaton, Devon.  
VINEY-PRATT.—Feb. 17, at the Congregational Church, Staines, by the Rev. H. de Vere Gookey, J. J. Viney, pastor of Asnières, near Paris, to Alice E., third daughter of the late Daniel Pratt, of Cuckfield. No caria.

#### DEATHS.

ANSTIE.—Feb. 16, at the house of her son-in-law, Rev. Dr. Stanford, Camberwell, Jane, widow of the late Paul Anstie, Esq., of Devises, aged 80.  
BAILEY.—Feb. 8, at Grey Friars-street, Northampton, Rev. O. G. Bailey, late of Blisworth, aged 77 years.  
BAKER.—Feb. 14, at 8, Jasmin-grove, Anerley, S.E., in his 60th year, much beloved by all who knew him, George Kenneth Baker, upwards of thirty years salesman of the Whitstable Oyster Company.  
BOYER.—Feb. 9, in the Bay of Biscay, swept from the deck of the ss. *Chimborazo* during a terrible storm, Joseph Stanbrough, fourth son of Joseph Boyer, Esq., of Kingwood, Upper Norwood, aged 19.  
CLIFTON.—Feb. 14, at Abington-street, Northampton, Eliza, the beloved wife of Arthur C. Clifton, M.D.  
CREWE.—Feb. 10, at Queen's-gate-gardens, Dame Jane Crewe, widow of Sir G. Crewe, Bart., of Calke Abbey, Derbyshire, and daughter of the late Rev. T. Whitaker, M.A., of Mendham, Norfolk, aged 81.  
CUFFLEY.—Feb. 8, at Mansgate, in her 76th year, Sarah Anne Cuffley, widow of John Robert Cuffley, the originator and first subscriber to the Commercial Travelers' Schools.  
EVANS.—Feb. 11, at 20, Brighton-terrace, Approach-road, London, E., Mrs. Sarah A. Evans, aged 53, for nine years' teacher of the Young Women's Bible-class at the East London Tabernacle, Burdett-road. Interment at Bow-Cemetery, Saturday, the 21st, at 3 o'clock.  
HALL.—Feb. 11, at Scarborough, Mary Harriett, the beloved wife of Rev. John Sidney Hall, of the Bar Church.  
HAIGH.—Feb. 11, at her residence, Birkdale, Southport, aged 70, Eliza, widow of James T. Haigh, J.P., late of Savile-grove, Halifax.  
HARRISON.—Feb. 11, W. Harrison, M.A., 25 years Vicar of St. Oswald, Chester, aged 58.



**HILL.**—Feb. 16, at 1, The Circus, Greenwich, the Rev. James Hill, D.D., in the 73rd year of his age, formerly Head Master of the late Upper School, Greenwich Hospital.

**HOLMES.**—Feb. 8, at Egremont, Cheshire, Miss Eliza Holmes formerly of Wakefield, aged 77.

**KEITH.**—Feb. 8, at Burton, in his 59th year, Alexander Keith, D.D., of St. Cyrus, Kinross-shire.

**KEMBALL.**—Feb. 17, at 79, Queen's-gate, after a very short illness, Isabella Fanny, daughter of Sir Arnold and Lady Kemball, in her seventh year.

**MABEY.**—Feb. 3, at 4, North-road, Clapham-park, Beattie, wife of John T. Mabey, and dearly-loved daughter of William and Sarah Beare (late of Brighton), aged 36.

**MARSHALL.**—Feb. 16, in his 50th year, at Westport, Clew Bay, Ireland, after a few days' illness, and during a business journey, William Marshall, of Northampton-park, Canonbury, and formerly of Slepe Hall, St. Ives, Hunts. His end was peace.

**MOORE.**—Feb. 11, at the Rectory, Wil church, Oxfordshire, the Rev. Edward Moore, M.A., for 40 years Rector of the parish, aged 55.

**MURLEY.**—Feb. 13, at Barnstable, John Daniel, aged 71 years, the dearly-loved and only son of the Rev. D. Murley, of Barnstable, and grandson of the Rev. J. Brown, of Weston. "The folded lamb rests in the bosom of Jesus."

**MYERS.**—Feb. 10, at St. Leonard's-on-Sea, the Rev. A. M. Myers, D.D., Vicar of All Saints', Dalston, London, aged 70.

**PARROTT.**—At Ealing, aged 60, William Parrott, Esq., formerly of Aylesbury, Bucks.

**TUTTON.**—Feb. 13, at 33 (late 13), Kent's 1-street, Brunswick-square, W.C., Robert Tutton, aged 87.

**WALKER.**—Feb. 14, Mr. William Watson Walker, of 1, Montrose-villas, Shrubbyland-road, Leyton, Essex, in his 51th year.

**WATERS.**—Feb. 13, George Waters, of 1, James-villas, Oakfield-road, Croydon, and 61, Mark-lane, London, aged 70.

**WHITMAN.**—Feb. 13, at Berlin Cottage, Leinster-square, Rathmines, Dublin, after a long illness, Martha Crosbie, the beloved wife of the Rev. S. J. Whitman, aged 57 years.

**WRIGHT.**—Feb. 11, at 13, Cranbury-place, Southampton, the Rev. J. G. Wright, LL.D., minister of St. Andrew's English Presbyterian Church.

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